

VOL. XLIX.

No. 172

The Church Review

EDITED BY THE

Rev. Henry Mason Baum

MAY, 1887

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The Church Review

IMPORTANT ANNOUNCEMENT.

THE need of a journal conducted in the interests and under the patronage of the Church, to discuss the Social, Philosophical, and Religious questions of the times, to unfold the History and Polity of the Church, and to direct the reading public in the great field of Contemporary Literature, is admitted by all who are conversant with the drift of the thought and literature of our age.

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I. The range of the subjects treated will embrace topics of general interest to the reading public. Two articles may be expected each month on questions of special present interest to Churchmen.

II. Both sides of questions in controversy will be presented by representative writers. The *Review* itself for the past fifteen months is the best evidence of the good faith of this statement. And indeed it was our adherence to this policy from the first that won for the *Church Review* the commendation signed by fifty-nine of the American Bishops—all that were present during the General Convention of 1883—and from which the following is taken :

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III. A critical review of Contemporary Literature and a summary of foreign books in short articles by literary correspondents resident in England, France, Germany, and Italy will be a leading and prominent feature of the *Review*. We have completed our arrangements for this important department, and the first articles from our foreign correspondents will appear in the May number, and great care will be taken to make it complete in every respect. Theological literature will not receive more attention than Fiction, Biography, History, Ethics, Science, and General Literature. Books of signal importance will be made the subject of special articles of sufficient length to admit of a full discussion of the topics with which they deal.

IV. *The History of the Christian Church*. One of the greatest needs of our day is a continuous and comprehensive history of the Christian Church from its foundation, with a bibliography of the subject, to enable those who may wish to make a study of certain periods to know what has been written as well as its value. It has long been our wish to publish such a work in the *Church Review*, if we could induce an author to undertake it, whose learning and reputation for patient research would inspire the confidence of Churchmen in its fairness and accuracy. We have now succeeded beyond our most sanguine expectations. Bishop Perry has consented to undertake the work after his return from England, where he is to go in June, at the invitation of the Archbishop of Canterbury, to preach the sermon before the Society for the Propagation of the Gospel in Foreign Parts, in S. Paul's Cathedral, London, on the occasion of the Colonial Episcopate Centenary.

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We announce also that Bishop Perry began in the March number of the *Review* the publication of *The Life, Times, and Correspondence of Bishop White*. This is the most timely from the fact that it is just a hundred years ago the 4 of Feb-

The Church Review, 1887.

ruary that Bishop White was consecrated in the chapel of Lambeth Palace ; and also, questions are now being discussed in the Church which make it important that we should have all the facts attainable relating to the early history of the Church in the United States. Bishop Perry has some twenty volumes of Bishop White's MS. correspondence, but little of which has ever been printed. It would be out of place to discuss here the preëminent qualifications of the distinguished author for the great work he has undertaken.

V. *The Law of the Church.* It is important that all that appertains to the Law of the Church in this country should be gathered together and made accessible to the Clergy and Laity. A work on this subject by the Editor of the *Review* and author of the work on the *Rights and Duties of Rectors, Church Wardens and Vestrymen in the American Church* was announced a short time since. For several reasons it has been decided to publish it first in the *Church Review*. When completed it will make a much larger volume than was at first anticipated, and its publication in the *Review* will give the author time to treat certain questions which its immediate publication would not, and yet should be included in the work. It will also place it within the reach of all who care to inform themselves on the subject. But not wishing to encroach on the present space of the *Review*, sixteen pages will be added which will contain each month a chapter of this work. It will embrace : 1. The full text of the Constitution and Canons, with the history of each Article and Canon and amendments from time to time, and a commentary on the same, with the opinions of such eminent writers as Hugh Davy Evans, Judge Hoffman, and Dr. Hawks. 2. A digest of ecclesiastical trials in the Church, and the decisions of the Civil Courts in the several States affecting religious corporations. 3. All the subjects treated in the work on the *Rights and Duties, etc.*, and 4. The Common Law of the Church ; and every subject on which Churchmen should be informed in regard to the Law of the Church will be considered.

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The Church Review, 1887.

cerning our civil and ecclesiastical institutions. We shall endeavor to place it within the reach of all who may care to read it.

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Respectfully,

THE CHURCH REVIEW ASSOCIATION.

CHURCH REVIEW.

VOL. XLIX. 1887.

JANUARY.

1. A MODERN SPECTATOR AT A GREEK PLAY. *Rev. W. Epiphanius Wilson, M. A.*—
2. MARY AND MARTHA WASHINGTON. *Mary Stuart Smith.*—3. MEXICO AND THE CONSTITUTION. *Rev. Charles H. Hall, D. D.*—4. MARRIAGE BETWEEN AFFINES. *John B. Gale, Esq.*—5. DIVINE ORIGIN OF EPISCOPACY. *Rev. E. Gould, M. A.*—CONTEMPORARY LITERATURE. 6. GENERAL LITERATURE. Illustrated Books.—7. BIOGRAPHY. Dyer's Records of an Active Life.—8. HISTORY. Rawlinson's Egypt and Babylon; Drake's Making of New England; Wilson's Centennial History; Wright's Ancient Cities.—9. ETHICS. Martineau's Types of Ethical Theory; Ribot's German Psychology of To-Day; Wentworth's Logic of Introspection.—10. SCIENCE. Benjamin's Age of Electricity; Milne's Earthquakes and other Earth Movements.—11. THEOLOGY. Fairbairn's Sermons; Hudson's Concordance; Weidner's Biblical Theology of the Old Testament; Gray's Scriptural Doctrine of Recognition in the World to Come; Marvin's Authorship of the Four Gospels.

FEBRUARY.

1. A MODERN SPECTATOR AT A GREEK PLAY. Part II. *Rev. W. Epiphanius Wilson, M. A.*—
2. DIVINE ORIGIN OF EPISCOPACY. *Rev. E. Gould, M. A.*—3. MEXICO AND THE CONSTITUTION. *Rev. Charles H. Hall, D. D.*—4. SHALL THE PROTESTANT EPISCOPAL CHURCH CHANGE ITS NAME? *Prof. Kinloch Nelson, D. D.*—5. THE INTERPRETATION OF THE BIBLE. *Prof. Joseph M. Clarke, D. D.*—6. CHANGES IN THE BOOK OF COMMON PRAYER. *Rev. Frederick Gibson, M. A.*—CONTEMPORARY LITERATURE. 7. RECENT VERSE. Carpenter's Leber Amoris; Perry's New Songs and Ballads; Whitney's Holy Tides.—8. THEOLOGY. Cook's Orient; Dix's Christ at the Door of the Heart; Bartlett's Scriptures, Hebrew and Christian; Burbridge's Liturgies and Offices of the Church; Cox's Expositions.—9. MISCELLANEOUS. Upton's Standard Oratorios.—10. NOTES AND COMMENTS.

MARCH.

1. MEXICO AND HAITI AND THE CONSTITUTION. *Rev. Charles H. Hall, D. D.*—2. THE BEATITUDES OF THE GOSPEL. *Rev. C. C. Tiffany, D. D.*—3. NAUKRATIS. *Rev. William C. Winslow, Ph. D.*—4. DEATH. *Rev. W. Epiphanius Wilson, M. A.*—5. LOCKSLEY HALL SIXTY YEARS AFTER.—6. NON-THEISTIC ETHICS. *Rev. Welford L. Robbins.*—7. THE LIFE, TIMES, AND CORRESPONDENCE OF WILLIAM WHITE, D. D., FIRST BISHOP OF PENNSYLVANIA. *Rt. Rev. William Stevens Perry, D. D., LL. D.*—CONTEMPORARY LITERATURE. 8. FICTION. Craddock's In the Clouds; Bishop's The Golden Justice.—9. BIOGRAPHY. Brandes' Eminent Authors of the Nineteenth Century.—10. HISTORY. Pears' The Fall of Constantinople.—11. THEOLOGY. Haweis' Christ and Christianity; Smyth's Footprints of the Saviour; Brooks' Twenty Sermons; Lansing's Arabic Grammar; Leacock's Thoughts for the Devout.

APRIL.

1. MEXICO AND HAITI AND THE CONSTITUTION. *Rev. Charles H. Hall, D. D.*—2. THE LIFE, TIMES, AND CORRESPONDENCE OF BISHOP WHITE. *Rt. Rev. William Stevens Perry, D. D., LL. D.*—3. THE HUGUENOTS. *Hon. Francis J. Parker.*—4. THEORIES OF THE HOLY COMMUNION. *Rev. W. D. Wilson, D. D., LL. D.*—5. THE FIRST BISHOP OF NOVA SCOTIA. *Rt. Rev. William Stevens Perry, D. D., LL. D.*—6. MOMMSEN'S ROMAN PROVINCES. *Rev. W. Epiphanius Wilson, M. A.*—7. TALKS WITH SOCRATES ABOUT LIFE.—8. DOES THE FIFTY-FIFTH CANON RECOGNIZE THE KIRK AS THE CHURCH OF SCOTLAND? *Rev. Arthur Lowndes, M. A.*—9. THE LAW OF THE CHURCH IN THE UNITED STATES. Introduction. *Rev. Henry Mason Baum.*—CONTEMPORARY LITERATURE. 10. POETRY. Browne's Bugle-Echoes.—11. HISTORY. Luckock's The Bishops in the Tower.—12. THEOLOGY. Smyth's Old Faiths in New Lights; Staunton's Episodes in Clerical and Parish Life; Timlow's Plain Footprints; Bolles's The Family Altar.

WHAT IS SAID ABOUT THE CHURCH REVIEW.

The first article is the completion of "A Modern Spectator at a Greek Play," which was begun in the January issue, and is one of the best interpretations of the old Greek spirit that is to be found in modern literature. The representations carry you back to Greece as it was in the days of its glory, and fill the lover of the classics with genuine delight. *Rev. W. E. Wilson*, who is the author of the paper, has put all students of classic literature under obligations to him. There is the fine feeling for the Greek here which Mr. Matthew Arnold displays in his poetry. *Rev. E. Gould* concludes his paper on "The Divine Origin of Episcopacy," and throws unex-

pected light upon the origin of Episcopacy in the ante-Nicene age in his examination of the early liturgies. Dr. Charles H. Hall continues his vigorous arraignment of the parties who have attempted to establish the Episcopal Church in Mexico; Dr. Kinloch Nelson argues strongly against the change of the Church's name; Prof. Joseph M. Clarke discusses "The Interpretation of the Bible," and Rev. Frederick Gibson comments on "The Changes in the Book of Common Prayer." Considerable space is also given to contemporary literature. While this Review does not seek its topics for discussion, to any extent, outside of the Episcopal fold, it is rapidly gaining an excellent reputation as the channel through which some of the strongest men in the Church are speaking their minds on the religious questions which are an expression of its active life. — *Herald* (Boston).

We cannot too highly commend both the form and the substance of the *Church Review*, as recently remodeled. . . . It has passed from stage to stage of improvement, till now there is no review or magazine of its kind comparable with it for comprehensive ability, for beauty of appearance, and for the excellence of its paper and type. . . . It is as much a sign, perhaps, of a growing significance in the word itself, as of a change of purpose in the administration, that a church review can be made to embrace such subjects as literature, archæology, history, and legal criticism, as well as theology and exegesis. . . . Altogether the *Church Review* is worthy of the high praise that it has received in so many quarters, especially since the latest enlargement of its scope. We wish it continued success. — *The Gazette* (Montreal, Canada).

This number is marked by freedom of discussion, and the taste and Churchmanship that cannot find something with which to be pleased in the varied table of contents, must be hard to suit. — *The Church*.

In the *Church Review* for February the first place is given to the concluding portion of Professor Wilson's article, "A Modern Spectator at a Greek Play," a very able article, and as interesting as it is able. . . . Dr. Clark writes on "The Interpretation of the Bible," his article being a criticism of Dr. Farrar's Bampton Lecture of 1885. Dr. Clark applauds the excellence of much of Farrar's work, but condemns its tendency to rationalism. His paper is written with calmness and discrimination. . . . There is an excellent literary department, and the editor announces his intention of further extending this contemporary department by reviews of foreign books, those printed in the French, German, and Russian languages. Altogether the *Church Review* is a very able organ of the American Episcopal Church. — *The Globe* (St. John, N. B.).

The *Review* is always scholarly, high-minded, and polished, whether it discusses marriage with a deceased wife's sister, the Teaching of the Twelve Apostles, or Mr. Howells's "Silas Lapham." — *The Beacon*.

The *Review* is conducted with ability, and its typography is unexceptionable. — *The Churchman*. It is only necessary to name the papers in the *Church Review* to show what a wide field it covers, and what able discussion its pages must contain. — *The Argus*.

It may detract from the enjoyment with which the reader has followed this graphic picture of a Greek play to learn it is all a dream. This number of the *Church Review* is one of great interest. — *Boston Traveller*.

The *Church Review* for February contains a number of unusually strong and readable articles. . . . The department of "Contemporary Literature" contains some timely and valuable discussions, and altogether the number presents to readers as good religious thought as there is current. — *Public Opinion* (Washington).

The *Church Review* for December contains a remarkably excellent article on Socialism, by the Rev. D. H. Greer, D. D., of Providence. Perhaps it is not too much to affirm that socialism is the burning question of the age. . . . It contains articles, also, on Christian Union, the name of the Episcopal Church, the early Pilgrims and Puritans, hymns, and some minor topics. — *Beacon* (Boston).

The *Church Review* for December is a solid and instructive number. It contains articles on Christian Union, Socialism, the Name of our American Church, the Pilgrims of Plymouth and the Puritans of Boston, Hymns and Hymn Tunes, and extensive notices of Contemporary Literature. The subjects are all treated in an able and interesting manner, and the result is that this number will add to the reputation of the *Review* as one of the leading periodicals, not only of the Church, but also of the country. It should be generously sustained by the Church. The editor promises a splendid bill of fare for next year, and we bespeak for the *Review* a cordial and general reception. In every number there is evidence of improvement, and the Church is happily favored that has such an organ at its service. — *The Church Press*.

The *Church Review* contains a cordial paper by Mary Stuart Smith on "Mary and Martha Washington," the thoroughly excellent and entertaining work which has recently come from the pen of the venerable Benson J. Lossing. . . . The Rev. Dr. Charles H. Hall, under the head "Mexico and the Constitution," . . . goes into the general subject, not merely as related to Mexico, but also as to the general principles upon which it is desirable to conduct all missionary work. . . . The department of "Contemporary Literature" covers illustrated books, biography, history, ethics, science, and theology. — *The Morning News* (Wilmington, Delaware).

The *Church Review* is a well-edited magazine: thoroughly committed to Episcopacy, it advocates that which it believes. — *The Standard* (Chicago).

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I have read your admirable articles on "Communion Wine" with great pleasure and instruction. You have, it seems to me, settled the question beyond possibility of further argument.

The labor of preparing two such articles must have been enormous; and there are not many among us capable of undertaking it.

I am sure you will receive, as you assuredly deserve, the thanks of all persons who desire to learn the meaning and teaching of Holy Scripture fairly brought out from it, and not any kind of notion imported into it.

Affectionately yours,

JOHN WILLIAMS.

FROM BISHOP SEYMOUR.

MY DEAR BROTHER:

SPRINGFIELD, ILL., May 9, 1885.

From the fact that I have an article in the CHURCH REVIEW for April, I have looked into the number, and in consequence I have seen and read your article on "Communion Wine." I beg to thank you for it. It is *convincing and crushing*. The principle involved is of very grave importance. This so-called "temperance movement" is in the line of doing an immense amount of mischief — it is confusing men's minds, and good men's, too, in the distinction between good and evil. Your article is capital.

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THE
CHURCH REVIEW

VOL. XLIX.—MAY, 1887.—No. CLXXII.

A NEW ENGLISH DICTIONARY.

A New English Dictionary on Historical Principles, founded mainly on the materials collected by the Philological Society. Edited by JAMES A. H. MURRAY, LL. D., President of the Philological Society, with the assistance of many scholars and men of science. Parts I, II, III. A-BOZ. New York: Macmillan & Co.

THE three parts of the New English Dictionary are dated 1884, 1885, 1887 respectively; but it is more than twenty-five years since Archbishop Trench suggested the resolution which was passed by the Philological Society, and set on foot the scheme which has thus far been carried out, for producing a dictionary which shall be worthy of the English language and of English scholarship. The great object of the promoters was to construct a work which should contain all English words found in literature from the middle of the twelfth century till the present time.

The necessity for such a work is well known to scholars, and has often been keenly felt by educated readers of all classes. It is undoubtedly true that not only have the French a dictionary in the exhaustive work of Littré, which may truly be considered a Thesaurus of their tongue, not only is the work begun by the Grimm Brothers the first instalment of a complete and scientific account and vocabulary of German, but even the ancient tongues of Greece and Rome have received full and exact treatment in the recent lexicons of Germany and England. The English language has as yet no such dictionary as the work of Etienne, or Passow, or even Littré. We have indeed Webster and Worcester; but no one will pretend that these works

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are more than compilations adapted for practical use in the current language and occupations of the day. They do not pretend to give a history of each word, to trace its morphology, to supply an exhaustive account of its use and meaning at different periods in our literature, and to state the most recent details in its derivation according to the rigid accuracy of modern philological methods.

It is true that our libraries possess a literary dictionary of the English language, — the work of Richardson. But the deficiencies of Richardson are none the less apparent because he takes so much pains to point out his own superiority to his greater predecessor, Johnson. We call Johnson the greater lexicographer, not because he produced a work of more value than the work of Richardson, but because he ran all the risks and suffered from all the disadvantages of a pioneer; while Richardson has all the advantages in the prosecution of a great undertaking, which are derived not only from the materials successfully amassed by a clear and powerful mind, but also from the mistakes and errors which are the inevitable result of want of material and imperfect scientific knowledge of the day. Yet the work of Johnson fixed the vocabulary and interpretation of the English tongue for nearly a hundred years, and was the means of extending a uniformity of spelling and definiteness of signification unknown perhaps before its appearance. Though its etymology is often worse than useless and its literary examples meagre and partial, it still remains a colossal monument of industry and genius combined; and no English writer has ever been so felicitous as its author in the terse and exact explanation of English words. Dr. Murray's preface contains a sufficient answer to the illiberal criticism of Richardson, when he says that Johnson's is a dictionary in which we must expect to find neither the meaning of words nor their etymology. Speaking of semantics, Dr. Murray says, with regard to the New English Dictionary, "the explanations of Dr. Johnson and of his editor Archdeacon Todd have often been adopted unchanged." Richardson took as his guide, in a very great degree, the author of the *Diversions of Purley*, a book which gave more impetus to the philosophical study of the language than anything that had preceded it, but in many ways a misleading and in some respects a superficial book. There are two points in Richardson's Dictionary which lay him especially open to criticism. The first is

the inconvenient arrangement of the articles, by which words of cognate derivation and meaning are grouped together as in the old Greek lexicon of Hedericus. This is inconvenient enough in Greek, but in English it leads to intolerable awkwardness. Yet this is a minor defect. His explanation of words seems to be founded on what is neither more nor less than a false principle—namely, “that a word has one meaning, and one only; that from it all usages must spring and be derived; and that in the etymology of each word must be found this single intrinsic meaning and the cause of the application in those usages.” For this principle he is indebted to Horne Tooke, and if he means that a direct reference to the etymology of a word will give us the cause of its application in various usages, he needs no arguments to refute him. If this were a true axiom, which he so confidently puts forth, the meaning of any word, such, for instance, as the word *tawdry*, would be the easiest means by which to trace our way back to its etymology. But this axiom can only be true in the sense of the now famous scholastic or Tridentine quibble, by which the accidents of a thing may be unchanged while its substance is altered. Messrs. Tooke and Richardson merely reverse the process, and the substance remains unaltered while the inseparable accidents are indefinitely changed. The fact is, on the contrary, that the meaning of a word is often so different from the meaning of its etymological original that we often derive no aid whatever in tracing its etymology from this its current significance, but are obliged to depend on its forms alone, or upon this when taken in connection with the significations in which it is applied in successive writers, in whose mouth it may have gradually diverged so as to lose all apparent connection with the meaning of its etymological basis.

As a consequence of this wrong principle, we are not surprised to find that Richardson is immensely inferior to Johnson when we test him on the point of significations, or sematology, as it is called.

Even if we take him on the very word which he has quoted to show his own superiority to his predecessor, the word *arrive*, we are scarcely persuaded that his explanation of the word is clearer or better than that of the older writer. Again, we are surprised to find that, boasting as he does of his examples from English literature as giving an historical account of each word, he has still omitted to chronicle any instance of this verb

being employed in a transitive sense, which is undoubtedly its application among some writers of an early period. But it is very plainly seen that while professing to give an historical succession of the employment of words, Richardson is only a degree removed beyond the meagreness and partial representation of authorities which we, in these days, find so glaring a deficiency in Johnson.

But recent philological researches have rendered the New Dictionary of Richardson in many and more serious ways completely obsolete, — more obsolete, perhaps, than Johnson appeared in the eyes of the author of the *Diversions of Purley*. Richardson connects the word *bellows* with *low*, "the roar of an ox," unscientifically passing over the double *l*, and supposing the word formed by addition of the prefix *be*, — the fact of the matter being that bellows means "wind-bags," and is another form of belly. This is merely a sample from myriads of other similar errors. He has classed *belfry* as etymologically connected with *bell*, with which it had nothing to do originally. The original word was the Teutonic *bergfrid*, from the Old High German *fridu*, "a place of shelter," and the stem *berg* in *berg-en*, "to protect." The word became adopted in Old French as *berfrei*, or *berfroï*; and as its etymological meaning is "a defensive place of shelter," so it was applied first to the "pent-house" or "movable-tower" used in a siege, and afterwards to "a watch-tower for a sentinel," furnished with a cresset or beacon for purposes of alarm, and later with a bell. Compare Richardson's derivation of *bonfire* with the true derivation as given in Murray's New Dictionary, and the worthlessness of the authority of the former as a guide to scholars of the English language is plainly seen. Richardson states that the original etymology and meaning was *boon-fire*, "a fire of joy and gladness," etc. If he had been as well acquainted with the early monuments of English literature as he professed to be, he would have been able to quote passages in which the burning of bones as a custom in Lincolnshire and in other places, at the festival of S. John (perhaps another form of the fires kindled at the summer and winter solstices by our Teutonic forefathers), might have taught him the true origin of the term. He certainly ought not to have passed over the witty sentence in Fuller's *History of the Church*, wherein the historian remarks, "Both parties would, in a *bone-fire* of their general joy, have burnt this unhappy *bone* of contention between them."

It is useless to multiply instances of this kind. These criticisms are here made merely for the purpose of introducing to the readers of these pages the magnificent work which forms the title of this article. It is, of course, taken for granted that many of those who read these words have already put themselves in possession of the first instalments of a work which, though inaugurated on the other side of the water, has much more than a local or national interest. It belongs, however, to all those who speak the English tongue and inherit as their own English literature, to aid, according to their means, in this great undertaking, as well as to reap the fruits of all the labors with which it is attended. All may be reminded of its importance, and no one who lays any claim to be a scholar in his own language can possibly carry on his reading without it. Nothing has been spared to make this New Dictionary of the English language a complete representative of the most recent results of philological learning.

It amazes us to recollect that the first founder of English lexicography relied very little upon the assistance of others. In that noble preface which contains so much that is of practical value in the guidance of men who succeed him in the field which he was the first to enter, Johnson has pathetically stated the conditions under which his task was begun and completed:—

The English Dictionary, he says, was written with little assistance of the learned, and without any patronage of the great; not in the soft obscurities of retirement, or under the shelter of academic bowers, but amidst inconvenience and distraction, in sickness and in sorrow. It may repress the triumph of malignant criticism to observe, that if our language is not here fully displayed, I have only failed in an attempt which no human powers have hitherto completed. If the lexicons of ancient tongues, now immutably fixed and comprised in a few volumes, be yet, after the toil of successive ages, inadequate and delusive; if the aggregated knowledge and coöperating diligence of the Italian Academicians, did not secure them from the censure of Beni; if the embodied critics of France, when fifty years had been spent upon the work, were obliged to change its economy and give their second edition another form, I may surely be contented without the praise of perfection which if I could obtain, in this gloom of solitude, what would it avail me?

This is the groan of a Titan whom the weight of a whole

firmament is crushing. But there is a practical as well as a pathetic side to this utterance of the old man who had set himself to do a superhuman task, although "with a scholar's reverence for antiquity, and with a grammarian's regard to the genius of our tongue."

In fact, the production of a lexicon of the English language is not a work for one man, nor for twenty men. It is a work in which the whole of the scholars whose tongue is to be represented may well bear a part. The originators of the Dictionary which Dr. Murray is now editing were well aware of this fact. Dr. Johnson and Dr. Richardson spent something less than twenty years in their labors, which resulted in the Dictionary which each of them published. Dr. Murray is now arranging and collecting, with the assistance of a corps of specialists whose number is practically unlimited, material which has already been accumulating, as we stated above, for some five-and-twenty years. Among these materials are the large number of memoirs amassed by the Philological Society. And if we compare the science of language as exhibited in these memoirs with what it was one hundred years ago, the superiority of philology to-day over philology in the days of Johnson or even Richardson is fully as great as that of the system of Copernicus over the system of Ptolemy.

It is impossible to help admiring the wise deliberation and sagacity with which this monumental work has been planned and so far executed. Instead of adopting the instances of words contained in existing dictionaries, the editors have aimed at securing an entirely fresh selection of representative extracts from the original works themselves. This involved an entirely new investigation into the literary stores of the language and demanded the patient toil of a large band of *collaborateurs*. For this purpose the services of some fifteen thousand readers were secured, and the pages of five thousand authors were diligently searched for portions of the vocabulary prescribed by the editor. In our own country Professor F. A. March, of Lafayette College, undertook the organisation and superintendence of the work done by scholars in the United States for this object. The result has been that three millions and a half of quotations have been placed in the hands of the thirty editors, who arranged, classified, and dated them: about one million and a half of these will find a place in the pages of the completed

work. The services of specialists in the different departments of philology, in law, medicine, chemistry, and botany have been called into requisition in the definition or history of terms belonging to their several studies. The whole resources of modern learning have been brought to bear upon this undertaking.

The time was ripe for such an enterprise as this. Language has taken the place, which Max Müller claimed for it, of a science. The discovering of a common basis for Indo-European tongues has been a revelation of "the one in the many," which has fired philologists with an enthusiasm exhibited in no previous age, and given a certainty and precision to their deductions such as has never before been even dreamed of. Studies which were confined to the pursuit of a few solitary students now claim the attention of every linguist, and by their prominence have entirely changed the character of linguistic learning in the nineteenth century. It is even a question whether the English language has not been the better for the long delay which has attended the appearance of anything like a Dictionary whose authority should rest upon the consensus of the whole learned world. It is very evident that the French tongue has been injured more or less, as well as benefited, by the fostering interference of the Academy, which has in more than one instance either hindered or prevented its growth as a living and organic thing, or ignorantly obliterated etymological survivals which were of priceless value as landmarks of its approach or proximity to contiguous territories of speech, or even thrown away organic relics of its previous existence in less developed and analytic forms. We are not quite sure there is no tendency to change and mutilate in a similar manner our own language in some particulars in these our United States. But no such injury can come to English from the publication of books like the *New Dictionary*. It is coming before the world at a time when men know all or nearly all that can be known about the origin, etymology, and gradual development in form and meaning of every word. That true knowledge is found now in the field of science, which decides only after an exhaustive induction, which revises when the strict method of its procedure indicates a fault, which scorns the wild conjecture, which overleaps or anticipates the data of fact, and which above all shrinks, as from desecration, from mutilating, in accordance with an unverified theory, the very slightest phenomenon, from erasing the smallest

trace of a residuum left to the processes of phonetic decay, or cutting out any uneliminated elements whatever of a previous development which it meets in the living tongue.

And this brings us to what seems to be the most weighty consideration in an attempt to estimate the value of a dictionary like this. The very mechanical execution of the work as we receive it part by part from the splendid press of Oxford bears upon itself the character of perfection, and the exhaustive treatment of each word as regards its historical use, its etymology, and its signification is scarcely more remarkable than the typographical skill with which each column, with its letters and figures of various sizes and of varied distinctness, is made eloquent to the eye, like a voice whose accent and emphasis expound even while it merely rehearses some passage of intricate reasoning or quickly changing and exalted fancy. But beyond the profound and patient learning, the logical arrangement, the exquisite printing of this stupendous work, we feel as we turn over its already published pages that it promises to be something more than a dictionary for students, a glossary for antiquarians, and a mine of priceless discoveries for the philological specialist. The influence of such a work serves perhaps a greater end than that of merely fixing the tongue as it is, or conveying it unmutilated and undefiled to posterity. There is also in the work of every faithful lexicographer a renewing and reviving influence upon the living speech with which his labor is taken up. In some measure he restores the past, as well as expounding the present resources of the language. He is an explorer who brings up from the buried past monuments and remains linked by the associations of literature and the traditions of politics with the living present, which derives fresh vividness and new force from the recovery of all that lies behind, and even in an imperfect form has antedated it. Dr. Johnson speaks of the work of dictionary makers as that of the slaves of science, the pioneers of literature, doomed only to remove rubbish and to clear obstructions. He might have gone further and spoken of the language of a great people as standing so long as its history and affinities have remained uninvestigated, like one of those structures of antiquity around which the dust and rubbish of ages have accumulated so as to shorten by half the height of its clustered columns and to present it as a low-roofed and unproportioned building. It is the task of the lexicographer to

remove this rubbish, indeed ; but his labors will be rewarded by the restoration to its pristine beauty and proportion of a perfect structure. Every point that he brings to light will increase the grandeur and importance of the whole which he is laboriously uncovering, and when at length he reaches the soaring steps that formed its approach and the solid foundations on which it has been built, he will have restored to the world, that had lost sight of it, a temple of perfect symmetry and matchless workmanship. We may perhaps press the image further still ; for it is sometimes the work of the lexicographer to pierce even deeper than to the mere external fabric of language. Oftentimes he penetrates into the inner sanctuary of which this fabric is but the outer shell and husk, and comes upon the ashes of extinct worships lying upon long-abandoned altars ; or drags forth from forgotten treasures the symbols, the weapons, and the mysterious emblems which point to a life, to a philosophy, and to an art which have passed away indeed, but which are still connected by a thousand ties with all the deepest and most radical instincts of ourselves and our race.

W. EPIPHANIUS WILSON.

THE DISSOLUTION OF THE ENGLISH MONASTERIES.

Historical Portraits of the Tudor Dynasty and the Reformation Period, by S. HUBERT BURKE. 4 vols. London : John Hodges, Charing Cross.

THIS voluminous work by Mr. Burke, an English antiquarian scholar and historical writer, portrays an age in history not more grand in its virtues than in its vices. The author would have us accept these pen-and-ink sketches as based upon historical facts attested by the most recent and trustworthy researches. Mr. Burke's camera is evidently from the standpoint of an Anglo-Roman Catholic. His subject-matter is, of course, susceptible of biased treatment at the hand of any writer, be he Roman, Anglican, or Protestant, who is more of a partisan than an historian. A mind opposed to the Papal system, moreover, may naturally take exception to some of these delineations as being conceptions colored more or less by the ardent sympathies of the author. This much may be said, however, that Mr. Burke apparently aims to follow the method of his distinguished co-churchman, Lingard, who has won for himself by his conscientious labors and research a deservedly high rank in the guild of English historians. The volumes before us are devoted to depicting ecclesiastical and political characters and events crowding the stage of English history under the Tudor dynasty. The sixteenth century must ever appeal to the imagination with dramatic interest. It was a transitional age. The curtain had been rung down upon the splendid drama of the Middle Ages. The *Renaissance* had dawned and given birth to what is called Modern History. Europe was in a state of profound unrest. New ideas, tentative systems, in the domain of religion and political philosophy, effervesced and gave concrete expression to the fervid democratic and rationalistic spirit and tendencies of the European mind. The so-called Reformation

possessed quite as much a political as a religious complexion. This dual nature of the historic movement in the sixteenth century logically resulted from the fact, that the Hildebrandine system of the Middle Ages had interwoven the Papacy with the State-system of Europe. In this article we propose only to treat one specific subject which is portrayed by the learned author, and that is : the dissolution of the English monasteries under King Henry VIII. Wendell Phillips has said that "we read history not through our eyes, but through our prejudices." This *dictum* may have fitting application to the subject-matter in hand. It is to be regretted that Protestant partisanship has had a tendency to spread a film over the eyes, and so warp the judgment of a certain class of historical writers in their treatment of the downfall of the English monasteries as to create a radically false and misleading view in the popular mind. We are happily living in an age when much of what has heretofore passed current under the *ad captandum* nomenclature of history, is being cast into the crucible of a critical analysis and refined from the dross of fiction into the gold of fact. In short, the history of the Reformation is in these days being re-written by specialists untrammelled by the theories of vulgar tradition. It is, of course, mere surplusage to state that Mr. Burke, being a Roman Catholic, is disposed to paint the dissolution of the religious houses in England in the lurid light of a direful tragedy. But it is error to suppose that he or any writer of the Roman communion form a close corporation in defence of the ill-fated monasteries. The strength of the case in advocacy of the religious houses would seem to rest largely in the fact that there exists a coterie of approved Anglican authorities, in addition to the historians of the school of Lingard and Burke, to sustain the monastic cause against the trend of a malign tradition. Upon examination of the authorities, in general, the subject-matter does not appear to be a party question as between Roman and Anglican Churchmen. Protestant and Puritan sympathies alone have invested the matter with partisanship. Annalists like Foxe and Strype, and historians like Burnet and Froude, labor to vindicate the fame of King Henry VIII, and vilify the religious houses. Their theory would make out Henry Tudor to have been a religious reformer, a benefactor to the Anglo-Saxon race. On the other hand, Lingard and Burke, as Latins, and such eminent Anglicans as Collier in the

seventeenth century, and in this age Dean Hook, Blunt, Prof. Brewer, Dr. Maitland, and Canon Dixon, are authorities solidly arrayed in refutation of the popular view. If anything is susceptible of proof, it is that the English Church in her corporate and official capacity was *not* a party to the spoliation. The dissolution was a Parliamentary measure pure and simple, and dictated by the burning lust of avarice, which so depraved the character of King Henry VIII. The accomplished fautor of the scheme of pillage was Thomas Cromwell. If the sacrifice of human life and the plunder of private property, moreover consecrated property, constitute a crime *in foro conscientiæ*, and at the bar of history, then there exists evidence enough to prove decisively that such crime attaches to the memory of Henry VIII and of his accomplices. The reign of this sovereign marked an epoch in the constitutional history of England. The old feudal theory of mediæval Europe, that the Crown merely symbolised the sovereignty of the people, that the royal succession was a political institution and wholly derived from the State, had in the course of ages become obsolete doctrine. The increase of royal prerogative under the Norman and Plantagenet successions pushed into prominence the "Divine right of kings." The practical and historical sequence of such an unconstitutional theory of the monarchical institution was royal absolutism. Its high and palmy reign in English history synchronises with the sovereignty of Henry VIII. To the mind that can resist the sophistical method and glamour of style distinguishing Mr. Froude's brilliant work, the name of this monarch is interchangeable with that of an Oriental despot. He was unquestionably the most unconstitutional, the most vicious king that ever wore the English crown. It is a familiar maxim of the Common Law, embodying a strong figure of speech, that "Parliament is Omnipotent." The lawless reign of Henry VIII gave the lie to the maxim; the King was practically the arbitrary head of both Church and State. Mr. Burke, sustained by the consentient opinion of the most critical historical writers since the Tudor dynasty, tells us that the English monasteries fell a prey to the lust of such a sovereign and of his henchman, Cromwell. The religious houses possessed every right and title to their tenure under the Ecclesiastical and Civil Law of the realm; they were an indigenous "plant." The monastic system in England dated back to a very remote antiquity. For some

ages prior to the mission of S. Augustine the monk, in the sixth century, monachism was indissolubly interwoven with the corporate machinery and missionary life of the ancient British Church. The rule of S. Basil governed the conventual life of the Celtic Christians long before the Benedictine *régime* became the *norm* of the Religious of the Western Church. It clearly appears that the monasteries were *strictissimi juris* English and coeval with the original planting of Christianity in the British Islands. The advocates for the dissolution have been wont to maintain that such procedure was warranted by precedents. It is true that under the reign of Edward II the military order of Templars was dissolved; that under Henry V the priories-alien, which were not strictly national in character were suppressed; likewise a number of small abbeys under the *régime* of King Henry's first Premier, the illustrious Wolsey. But it will be observed that in each and every instance specifically enumerated, the monastic *system* was unimpugned and preserved intact, while, moreover, the confiscated revenues were diverted into channels of national beneficence. Hospitals, schools, and colleges were established and endowed out of the converted property. There is no record of the violent disturbance of vested rights; there was no plunder under cover of venal legislation. In the re-settlement of the appropriated abbey-lands, tenements, and hereditaments, the equity of the original trust was, *primâ facie* at least, recognised and enforced. Wolsey's procedure, moreover, was avowedly an initiative process to a *bonâ fide* reformation of the monastic institution. The Premier was at heart an ecclesiastical reformer. He ostensibly and conscientiously aimed and labored to purify and reinvigorate conventual life, and to readjust the extra-parochial system to the National Church, and to render the same a more efficient instrument for promoting the common weal. In no such light, however, can the student of English history, as the same is interpreted to him by the acute researches of Lingard and Burke, of Dean Hook and Blunt, — to cite no other authorities, — extenuate the violent, unconscionable, and flagitious procedure under the premiership of Thomas Cromwell. Protestant tradition has alleged in condemnation of the monasteries that they were sensually corrupt and that the dissolution thereof was strictly in the interests of national morality and religious reform. The preponderance of modern and critical evidence,

however, traverses such a grave charge and, further, ventilates the *animus* of the King's policy. A citation from the following approved authorities, respectively, tends to refute the allegation as to the *morale* of the religious houses. Blunt, of whom Mr. Burke says that there is no authority equal to him on this subject, says: "As it is quite certain, beyond all manner of doubt, that Henry VIII was impelled to dissolve the monasteries by motives which had originally nothing whatever to do with their morality or immorality, so there is no trustworthy evidence whatever that their moral condition was greatly depraved. The true facts are that the King wanted money, that Wolsey's attempted reformation suggested an easy way of getting it, that his agents were chosen because they were evidently fitted for carrying out an unscrupulous business; and that partisan historians have looked up to the testimony of these false and profligate agents as if it was that of good and true men." [*Hist. of English Reformation*, vol. i. p. 361.] Collier, the celebrated Non-juror and antiquarian writer of the seventeenth century, says: "To assist this project (the Dissolution) and make it go down the better with the people, the monasteries had a heavy charge of disorder and immorality brought in against them. That the narratives of this kind were swelled beyond truth and proportion, may well be suspected from the mercenary temper of some of the visitors who begged for this employment; besides, that several of the religious houses had a fair reputation appears from authentic records." [*Ecclesiastical Hist.*, vol. v.] It will be remembered that this historian wrote in an age when much of the evidence now accessible to the student was an unknown quantity in the case. Collier based his judgment upon what facts he then had; but the evidence was of sufficient *quantum* and weight to justify the foregoing opinion. The history of the Dissolution is a melancholy one, beyond the reach of the most gifted pen or tongue adequately to paint or depict. Thomas Cromwell proved himself an astute tactician. His alliance with the Protestant party in the English Church was obviously a sinister act for promoting his nefarious policy against the monasteries. It does not appear that he was ever a Protestant on religious grounds, or that his nature was essentially or even superficially a religious one. Foxe, the rabid partisan and virulent annalist, describes him as being "a valiant soldier and captain of CHRIST." But as

to Foxe being a competent authority in general, Prof. Brewer, in the Preface to his edition of the *Letters and Papers of Henry VIII*, says: "Had the Martyrologist been an honest man, his carelessness and credulity would have incapacitated him for being a trustworthy historian. Unfortunately, he was not honest. He tampered with documents that came to his hands, and freely indulged in those very faults of suppression for which he condemned his opponents." Dr. Maitland, sometime Lambeth Librarian, pays his respects to the memory of Foxe when he says, "that he forgot, if he ever knew, who is the Father of lies."

On the other hand, by way of impeachment of the alleged moral and religious character of Cromwell, Dr. Maitland, in his *Essays on the Reformation*, may be cited as a learned authority:—

He is generally supposed to have been a man of no religion. A kind of religious tradesman, supporting the party from which he could gain most; or a statesman, to whom religion was a branch of politics. . . . He had only one object in view,—to enrich himself and his royal master by the entire confiscation of the monastic property.

In 1535, Cromwell, being vicar-general of the King, was empowered to hold a general visitation of the religious houses, with liberty to appoint assistant commissioners to play the rôle of informers against the same. Early in 1536, a commission was issued to certain country gentlemen to make a report of the moral or immoral condition of the abbeys and convents. What was the result of this visitation? Dean Hook, who is by no means an advocate for the monastic institution, tells us:—

The reports from the three counties of Leicester, Warwick, and Rutland are the reports which have been lately brought to light. These Commissioners enter fully into a detailed statement, both of the state of each monastery visited and of the character sustained by its members, including servants and pensioners. . . . Out of nineteen houses visited, there is only one in which these country gentlemen, assisted by the nominees of the Court, found the existence of any moral delinquency. We ought, certainly, to take this into account when we consider the subject, and we cannot fail to be suspicious of unfair play, when we find this Commission dropped and Commissioners appointed, of whom we must say that there seems to be no one of a serious and religious turn of mind, while charges of immorality were brought against all, and in one case fully established.*

* *Lives of the Archbishops of Canterbury*, vol. vi.

It further appears that even some of Cromwell's commissioners made strong appeals on behalf of some monasteries which were free from all taint of vice in their eyes. Dean Hook is an authority to the effect, that the King himself accused them of being bribed, when they pleaded for mercy to be shown to the little monastery of Catesby, against which no accusation could be substantiated. The majority report on the visitation of the monasteries was submitted to Parliament in a drafted document known by the name of the *Black Book*, and embodied an indictment against all the lesser priories and nunneries, though only a few comparatively had been visited, on the general ground of immorality. This allegation rested solely on the credibility of men who had been hired to make out a case, and a bad one, against the Religious. It was purely *ex parte* testimony, and, as facts show, corrupt at that. The agents of Cromwell's vandalism have no reputation for integrity of character even in the estimation of such a historian as Fuller, who says: "They were men who well understood the message they went on, and would not come back without a satisfactory answer to him that sent them, knowing themselves were likely to be no losers thereby." The learned researches of Burke are amply confirmative of the alleged vicious character of the visitors. In particular, we have on record confessions made in after-years by some of the self-convicted commissioners, that certain of the vilest accusations in the *Black Book* derogatory to the chaste character of the nuns were false and malicious. Fuller even does not scruple to stigmatise as "a devilish, damnable act" the atrocious system adopted to seduce the Religious in order to criminate the conventual houses. Upon such malicious and false returns was based the Act of Parliament to legalise the dissolution of the lesser monasteries and abbeys. This legislative measure was, *ex post facto*, under duress of the King, and tainted with corruption. History repeats itself. The Roman Senate was not more venal in the days of Jugurtha than was the English Parliament in the flagitious reign of Henry Tudor. Mr. Burke states:—

There are still extant documents to prove that extensive bribes of lands were offered to members of both Houses of Parliament to induce them to vote for the dissolution of the religious houses. The King's council, having made their arrangements with the venal Parliament then in existence, brought in a bill to legalise the spoliation and

plunder already committed by the monarch. The whole affair was a flagrant violation of the statute law and constitution.*

That this act was of duress is clear from the authoritative statement of Sir Henry Spelman, who tells us in his *History of Sacrilege* that, when the bill stuck long in the lower house, the King threatened to have the heads of the Commons if they obstructed its passage. The disposition of the confiscated property, moreover, was in keeping with the criminal nature of the initiative process of dissolution. Sir Edward Coke, in the *Institutes*, affirms that the King covenanted and agreed with Parliament that the abbey lands should not vest in private title, but should be held by the Crown as trust property for the benefit of the realm. The spoils were immediately disposed of among the nobility, landed gentry, and the common people for the purpose of paving the way to the dissolution of the larger monasteries. Fuller, in his characteristic vein, says :—

It is certain that, in this age, small merits of courtiers met with a prodigious recompense for their services : not only all the cooks, but the meanest turn-broach in the King's kitchen, did lick his fingers.

After a lapse of two years from the plunder of the lesser priories and nunneries, the larger monasteries fell a prey to the lust and barbarous cruelty of Cromwell and his accomplices, under further order from the insatiable monarch. In vain did the country gentry and the clergy plead for the ruthless hand of spoliation and sacrilege to spare some of the religious houses. Latimer even lifted his voice in behalf of the Religious, "that two or three of these religious houses might be left in every county for pious uses." Human life, moreover, possessed no inviolability to the seared consciences of Cromwell and his agents. Dodd, the historian, affirms that not fewer than fifty-nine persons suffered death under Cromwell's bloody régime. Three abbots — of Colchester, of Reading, and of Glastonbury — were executed for non-compliance with the terms of surrender of their abbeys. The head of the aged abbot of Glastonbury — the most ancient monastery in England — was exposed upon the abbey gate. The wanton rapine that characterised the dissolution of the monasteries was only paralleled by the later ravages of the Puritans under the Stuarts. Oratories were despoiled and burnt, the sacred vessels and ornaments of the altars were defaced and

* Vol. ii. p. 84.

secularised, splendid libraries were sacked and destroyed as so much trash. Fuller says that the Holy Scriptures themselves, as much as these gossellers pretended to regard them, underwent the fate of the rest. If a book had a cross on it, it was condemned for popery; and those with lines and circles were interpreted the black art, and destroyed for conjuring. John Bale, an ultra Protestant but a literary man, wrote to King Edward VI the following statement and lament:—

I know a merchantman that bought the contents of two noble libraries for forty shillings price; a shame it is to be spoken. This stuff hath he occupied instead of gray paper, by the space of more than these ten years, and yet he hath store enough for as many years to come. . . . Our posterity may well curse this wicked fact of our age, this unreasonable spoil of England's most noble antiquities.

A peal of bells renowned for their metal and tone were lost in gaming by the King to one Sir Miles Partridge, whom Strype describes as a gamester and ruffian, and who was executed. "From the monastery of S. Edmondsbury," says Collier, "five thousand marks of gold and silver, besides several jewels of great value, were seized by the visitors." The barbarity of the whole procedure of pillage and bloodshed had its culmination in turning out upon the world an immense multitude of religious men and women whose sacred occupation was gone. The most recent researches show that upwards of one hundred thousand monks and nuns were driven out from the dissolved monasteries, which, inclusive of priories, convents, and hospitals, are estimated to have reached the number of eleven hundred, more or less. Those who held high office in the religious houses were granted a moderate pension, but the average monk received only a priest's habit and forty shillings. The immense number of indoor servants and laborers attached to the abbey lands were unprovided for in their destitution. The social and economic results necessarily ensuing upon the violent upheaval of so vast a system as monachism, which had sunk its roots deep in English soil, were disastrous beyond description. The land suddenly became deluged with pauperism. To cure the plague which Parliament itself had inflicted upon the nation, cruel laws were enacted, making vagrancy a capital crime. That the dissolution of the religious houses was the *fons et origo* of the profound social distress under the reign of Henry VIII is a fact attested by all respectable historians. Blunt says:—

The social results which followed up so great a convulsion as the suppression of eleven hundred monasteries, in a population not much over three millions, were too important not to be noticed. Most conspicuous of such results were the increase of poverty and the decay of learning, both of which are witnessed by bold contemporaries such as Latimer, and by the less partial of historical writers who lived near the time. . . . In Latimer's sermons before Edward VI. he did not hesitate to declare that the poverty by which the lower classes were then so terribly afflicted had arisen from the diversion of wealth to the higher classes which had taken place at the dissolution.

It is a suggestive fact, in further evidence of this point, that, prior to the dissolution, there existed no legislative provision for pauperism; subsequent thereto the poor-tax levied upon the realm amounted, even in Collier's time, to the enormous sum of eight hundred thousand pounds per annum. Blunt concludes his graphic delineation of the downfall of the monasteries in the following expressive vein:—

And on the whole question it may be said that we must ever look back with shame on that dissolution as on a series of transactions in which the sorrow, the waste, the impiety, that were wrought, were enough to make angels weep. It may be quite true that the monastic system had worn itself out for practical good, or, at least, that it was unfitted for those coming ages which were to be so different from the ages that were past. But slaughter, desecration, and wanton destruction were no remedies for its sins or its failings; nor was covetous rapacity the spirit of reformation. A blot and scandal were indelibly impressed upon our history; and every bare site, every ruined gable, is still a witness to what was nothing less than a great national tragedy.

The *rationale* of the dissolution of the monasteries under Henry VIII. has in this age become exposed in the light of facts which impeach and undermine the vulgar tradition with remorseless logic. The suppression of the religious houses makes, perhaps, the foulest chapter in English history. The modern mind, generally speaking, fails to realise the horror of that scourge which swept away, as in a night, the old monastic system of the Church of England. The Danish pillage in the Middle Ages was but a passing storm compared with the whirlwind that beat and destroyed seven centuries later. It is no extravagance of speech to affirm that the most charitable verdict of history can never stretch its leniency so far as to absolve the Tudor dynasty of that crime of rapine and murder.

J. G. HALL, JR.

CHURCH WORK AMONG YOUNG MEN.

THE BROTHERHOOD OF S. ANDREW.

THE theory which maintains that young men if left to themselves in matters of religion will at some time come out "all right" is a fallacy. It is contrary to natural law, and to the dictates of reason. Experience bears witness against it, and common sense refutes it. Biological law repudiates it. It stands alone, unsustained by a single valid argument. It is absurd. In the face of these facts it would seem incredible that such a theory should have ever gained a foothold; but, strange as it may seem, it not only has gained a foothold, but it is so deeply rooted in the minds of many people that the strongest arguments fail to convince them of their error. It has been said that there is always a grain of truth in the opinions or beliefs held by the many. But it is difficult to find the grain of truth here, for the most rigid inquiry elicits simply the fact that occasionally a young man stumbles into religion by accident, or is led into the Church through the influence of some devoted Christian girl, who having won his heart for herself wins his soul for his Saviour. Blessed influence!

If we wish to ascertain the result of the application of this theory enter any church, and cast a glance up and down the aisles. The first thing to attract the attention of even a superficial observer is the preponderance of women, young and old, mothers and daughters; there are also quite a number of men. But look more closely. In the majority of cases the marks of ripe manhood or the evidences of old age are imprinted on their brow. Exceptionally, *very exceptionally*, a young man is seen, — serving as a reminder that the Church was not founded for the exclusive benefit of women and elderly men. Where are the young men? This is what many an anxious rector would like to know. We would answer that they are at home reading the morning papers or some light novel, or perhaps

promenading with their friends in the country, worshipping in the "temple of Nature," as they are wont to facetiously put it, or perchance attending to "pressing business down town." Ask these young men what they think of religion. "It is a good thing for those who need it," some will answer. Others will avow that they are atheists (very few, thank God). A good many are agnostics, while the majority have their own views on religious subjects, which are more in accordance with modern thought than the dogmas of the Church and the precepts of Christianity. Is the picture overdrawn? Nobody can answer this question in the negative better than the clergy. They notice this absence of young men at church, and can also appreciate, to its full extent, the terrible effects of the lack of spiritual culture among young men. Far be it from me to assert that all these young men are immoral; for they are not. Gaged by the world's standard, they are all that can be desired, and occupy positions in the foremost rank of society. But the world's standard is too low. Measure them by the standard established by our LORD JESUS CHRIST, and set forth by His Church, and they are found deficient on every side; they sink into insignificance; they are found to be spiritually dead. "There is no life in them."

Such a condition of things must be brought about by a cause, and in this case it is not difficult to point it out. It is a lack of proper spiritual culture in young men, and the cause of this deficiency in the training of youths can be easily traced to a mistaken idea, entertained by many parents, of what the Christian religion is, and of the duties imposed upon every man and woman who professes this religion. Some persons seem to think that if they believe that JESUS CHRIST is their Saviour, and they attend the services of the Church, they have done all that is required of them; that when the Sunday service is over the duty of the Churchman is finished. A strange interpretation this of our LORD'S commands. A passive Christianity this, which, sponge-like, absorbs all the benefits offered by the Church, and, in return, pays the pew rent and drops a dollar in the plate each Sunday. But if this passiveness did not extend beyond the individual, or beget anything worse than passiveness in others, the evil could be more easily remedied; but unfortunately this passiveness on the part of parents begets indifference on the part of the children; and where interest in religion is lacking, infidelity is at the door.

Let us now analyse the religious training received by the average young man, the son of average church-going parents.

The babe is brought to the baptismal font. Two men and one woman stand there before God to answer for that child, and make themselves responsible for his spiritual training. Do all sponsors realise the awful responsibility which they assume? The little child, kneeling at the feet of his mother, learns to lisp his first prayer. A few years roll on, and he is sent to Sunday School, where he learns, from a more or less efficient teacher, the fundamental principles of religion. Thus far all that is necessary has been done. But now the difficulty commences. School life begins. The intellectual faculties are fast developing. Six days in the week his brain is exercised in study and trained to knowledge; on one day, at Sunday School, he is told something about his God. What are his parents doing for him at home? Probably his lessons are patiently explained to him, and a certain amount of attention is directed to his physical culture. But how about his soul? Ah, he is too young for that. He is being fitted for the world; his training for heaven will come later. Childhood gives place to boyhood; the school monopolises more and more of his time. As his intellect develops, he commences to appreciate the relation of knowledge to the things which surround him; the desire for knowledge begins to exhibit itself in numerous pointed questions. Strong in mind and in body, he throws himself into the innocent pleasures of boyhood. His life is full of sunshine, and his young soul, by virtue of its never-dying nature, begins to grope for a correspondence with an environment of which it is conscious, but which his mind fails to grasp. Has he a father to direct his thoughts heavenward, and teach him something of the spiritual world? Does his mother tell him of the young carpenter boy, full of that same vigor and juvenile enthusiasm, standing in the temple disputing with the doctors of the law? Sunday School now begins to lose its charm; his place is vacant quite frequently; finally, Sunday School is given up altogether. Then comes a time when, according to the circumstances of his parents, or perhaps their views on the matter, one of two things takes place: the boy is either sent to college or he goes into business. At this point, as a rule, all spiritual training ceases. At college the intellectual and physical training usually absorbs all a boy's energies. The thought of religion

is banished from the mind of the vast majority of students, and if it is not entirely banished, it is at least relegated to a position of minor importance. Home influence is entirely lost, although in some cases, from a religious point of view, it would be a difficult matter to estimate how much the loss in this particular connection influenced the boy's career. In business, the making of money becomes the absorbing thought, and every nerve is strained to attain this end. Religion? there is no time left for religion. To be sure, in this case the boy probably has home influence, but here the old theory too often is applied to practice. Religion must not be drummed into a young man because it will have a bad effect upon him; or, to use a common phrase, it must not be poked down his throat because it will nauseate him; and the theory is so closely adhered to, that the subject of religion is one of the things which are not to be mentioned. A pressing invitation to go to church with the family is considered, if not a very bad, at least a very questionable, procedure, and the result is that the young man's seat in the family pew is always vacant, and he becomes a total stranger to the house of God. Then there are always kind friends who do not believe that drumming scepticism and infidelity into him will have the baneful effect of producing satiety, and, finally, what little faith may have survived the trying ordeal is undermined by doubt. The minister tries in vain to recall the lost sheep; both father and mother are always provided with a plausible excuse to shield the boy, and finally the tree of spiritual life *dies* from lack of culture. This is the natural result of passive Christianity. In the next generation this man's son is not brought to the font, and, if he is, the mother brings him, because the father smiles at those things. He is not sent to Sunday School. The Bible has been relegated to a shelf in the library where the unused books are kept. God is spoken of as a First Cause; religion as a set of forms, etc., etc. Is it strange that this young boy's spiritual development should be deficient? Could anything else be expected?

It may be argued that this theory of degeneration in the spiritual life is but a delusion; and that during this period in which all effort to cultivate the spiritual life is abandoned, this Micawber-like period, in which parents are complacently waiting for "something to turn up" which will lead their children to religion, the soul suffers no deterioration; but we hold that be-

tween the spiritual development and that of the body and the mind there exists more than a fancied analogy, and that the conditions to which all living organisms are subject, namely, Balance, Evolution, and Degeneration, are equally operative on the soul. Balance, as Mr. Drummond aptly remarks, "except in theory is normal only in the inorganic world; it is foreign to living organisms; evolution or degeneration remain." To call such a process one of evolution would be an absurdity. It is degeneration, and that kind of degeneration which levels man with the beast. The process of evolution in man is characterised by an ever-increasing correspondence with his environment; and this is true of both the intellectual and the spiritual life. Failure to cultivate this correspondence means degeneration, and unrestrained degeneration ends in death. That this view of the matter is countenanced by Holy Scripture is not difficult to prove, for even the most superficial perusal of the Bible reveals the great law of evolution in things spiritual; and from the New Birth in baptism to the attainment of that spiritual perfection for which our LORD commanded us to strive, there is a most beautiful process of evolution, similar in every respect to the phenomena which present themselves every day to our consideration in the study of biology.

But let us return to our theme. The lack of spirituality among young men is an undeniable fact. The evil is here. What can we do to eradicate it? This problem has perplexed the Church for many years, and a number of expedients have been advocated, which unfortunately have met with but meagre success. Many a faithful and hard-working rector has racked his brains in vain trying to find something to do for young men, and something for young men to do. Why, then, these failures? We believe it is because the Church has not used the proper means for interesting young men in Christian work. She has failed to recognise the fact that young men must be dealt with in a different manner than women and older men, because their sympathies and their interests lie in other quarters; and to the former we must appeal, and the latter we must enlist in order to exert any influence upon them. To attain this end, the work of Christianising young men must be entrusted to young men, who can understand their temptations, sympathise with their infirmities, and gain their confidence, and in this way gently lead them by the hand to a full realisation of their duties

as Christian men. It is not our intention to detract in any way from the influence of the older men ; on the contrary, we believe that young men should always look to them for advice and for counsel ; but we must not overlook the fact that men who have passed the meridian of life are, as a rule, unable to sympathise with the feelings of a youth just entering the threshold of manhood. His temptations and theirs are of a different nature, and he is prone to forget the time when he was beset by similar temptations. His pleasures and theirs are found in widely separated spheres, and he forgets what he used to enjoy in years gone by. Then there is another difficulty, which, by its very nature, is nearly insuperable. I refer to the different standpoint from which religion is regarded at these two periods of existence. As man advances in years, the cares and responsibilities of life tell on his every thought and action, and his habit of thought and his deportment gradually assume that gravity which, however becoming to the venerable head, sets ill on the youthful countenance and habit of mind ; and thus it is that often young men, failing to grasp the real cause of such gravity in their elders and their lack of interest in the pursuits and enjoyments which most interest them, are liable to believe them to be the necessary accompaniment of religion, and hence the widely prevalent idea that the acceptance of religion is synonymous with the renunciation of all those pleasures which have such a strong hold on their natures, and which, it may be added, are not only natural, but eminently desirable ; and rather than to give up all that seems to them to make life worth living, they turn from the church door (perhaps with regret), with the conviction that religion was not intended for young men. I wish to state another reason why young men do not go to church, which, although it does not obtain in all cases, is unfortunately but too common. It is that frequently young men are not properly welcomed to the House of God. The seats of preference are naturally given to the ladies and older men, but very *unnaturally* the young men are either poked into a back pew or left to take care of themselves. No smile of welcome, no encouraging word, no evidence of pleasure on the face of the usher, when one of the flock, which all admit it is so desirable to gather into the fold, has wandered in, perhaps unasked. Three times out of five these young men do not return. They went there expecting to find a welcome, but,

finding out their mistake, they decide to keep away. This reason may be put down by some as a theoretic sentimentality, but unfortunately it is a fact to which numerous actual cases bear unanswerable evidence. It may be urged that the places of preference are due to the elders. Quite true; I do not dispute their rights, but that is no reason why young men should not be properly welcomed to church. There are many young men in our large cities who have left home influences to seek their fortunes in larger fields, and who, not having yet succeeded in making the fickle goddess smile on them, are perhaps wearing clothes which are not quite in keeping with their positions. These young men are hypersensitive, — foolishly so, it is true, — but they have an immortal soul to save; and it is for us to show them that good seats in church are not all reserved for well-dressed people. In a word, the fact should not be lost sight of that a young man presumably will be a husband and a father, and that upon his conversion depends much of the religious training of his offspring. Ah, if all the young men could be made good *active* Christians the millenium would soon be at hand.

But the principal cause of failure in Church work for young men is a lack of unity of purpose and definiteness of aim in the organisations instituted to promote the spirit of active Christianity among them. It has been said that nearly every parish has witnessed the funeral services of a "Young Men's Guild." And we are tempted to believe that these failures have, in many instances, led good rectors and older men interested in Church work to lose all hope of ever enlisting young men's sympathies in this department of parish work. A superficial glance at the facts seems to strengthen this view; but a careful analysis of these organisations will, I think, prove my proposition. Let us see. Young Men's Guilds are organised for the ostensible purpose of spreading Christianity among *young men*; but if we inquire a little further into their work, we find them running a mission Sunday School and a charitable organisation. We also find, if we push our investigation further, that the social element comes in for a large share of the members' energies. And we meet men who openly admit that it is the *only* attraction offered by the organisation. All these objects, which are highly commendable in their proper place, necessitate a certain amount of time and energy, which naturally has to be de-

ducted from the limited amount at our disposal to attain the original aim ; and as this work is by far the most unpleasant, we will find that to it but little time or energy is devoted, and the natural outcome is a complete failure to obtain the object for which the Guild was organised. It either degenerates into a social club or vanishes entirely, and is recorded on the pages of the parish history as one more failure in this most important department of Christian work. The collapse of these organisations is frequently as sudden as it is mysterious ; but the cause is very simple, — *too many objects necessitating a diffusion of energy, and in consequence a loss of power to concentrate on the one great object, the spread of Christianity among young men.*

So far our work has been one of criticism. We have pointed out the defects in the houses of others, flinging the stone boldly, without, however, exhibiting the material of which our own is constructed. Let us, therefore, hasten to do so ; and offer some suggestions which, it is hoped, may be deemed of solid material, and worthy of consideration by those who have this subject near their hearts.

The problem for which we seek a solution is this. We have in every large city a large number of young men who, for various reasons, keep away from the Church and her Sacraments. Some of these men have been taught in their childhood what their duty is, but have drifted away from the true path ; others have never been taught anything about religion, and consequently their ideas of Christianity are, to say the least, extremely hazy ; their creed is one of rights and no duties. The majority of these young men live in a materialistic atmosphere, surrounded by most unfavorable circumstances, and are coming in constant contact with men who deny the merits of religion, — men "*for whom it maketh that there were no God,*" and who make a special point of airing their views, like those of whom Bacon shrewdly remarks, "will ever be talking of that their opinion, as if they fainted in it within themselves, and would be glad to be strengthened in it by the consent of others." Now the question is, what can we do to neutralise these adverse circumstances and bring these young men to their Master. The problem may be stated in terms of forces. There is a force A which we wish to overcome. To attain this end we need a power B, which must be greater than and opposed to A, and which must be applied to A, *and to A only.* In other words, we must

concentrate our power upon one point, and one point only. A combination of power with unity of aim. How is this to be achieved? By banding a number of young men together by a solemn pledge for this one purpose and none other. It must be essentially a spiritual work. The motto is, "The spread of CHRIST's kingdom among young men," and all other issues must be ignored. It must be an individual work, where the duty of every man is the same. And every man must realise that HE has a personal responsibility resting upon his shoulders which cannot be laid on another man. He must realise that his pledge is simply an acknowledgment of the duty which rests upon every Christian, young and old, to work in the LORD's vineyard, and that his organisation is but an institution to regulate this work, in order that it may be the more efficient, — to direct all the individual efforts into one channel, so that no power may be lost and the institution may command that strength which comes with unity. The principle of this work is very similar to that of the ram of the warriors in olden times, when, by combining the simultaneous efforts of many strong arms, the massive walls of fortresses were demolished. The Word of GOD is the ram, the fortress represents infidelity, and the soldiers the young men.

This idea of individual responsibility should not be lost sight of, and it never can be insisted upon too long, for we firmly believe that it is the mainspring of success. Let every man be thoroughly permeated with this idea and put it into practice, and the organisation will not die from inanition.

Nobody questions the efficiency of the so-called specialties in the advancement of knowledge or in the perfecting of the arts and sciences. And the secret of success in the specialties is that men devote all their talents, all their energies, to the accomplishment of *one* object. We propose to make a specialty of converting young men through the influence and by the efforts of young men. It may be urged that the very exclusiveness of the organisation will defeat its aim; because, in consequence of the monotonous character of the work, the young men who long for variety will soon become tired and discouraged. This objection would be unanswerable if young men were asked to devote their whole lives to this work; it loses strength, however, when it is remembered that other pursuits are not discountenanced. On the contrary, they are highly advocated, *but not as a part of the organisation*. Literary, musical, and social clubs are the natural

outgrowths of such organisations. They are sought as a recreation, and often they afford a magnificent field in which the workers can use their influence for good ; but however great the pressure may be to consolidate the two things, however expedient it may appear at first, it should never be done, because such a consolidation will defeat the great point, the pivotal idea of the organisation, and failure would necessarily follow. This is what experience has taught.

To some of my readers this plan may appear rather Utopian. The picture, however, is drawn from life. An organisation based on these principles exists, and by God's help will not die. As yet it counts only three years of existence, but it has, from the first, exhibited such unmistakable evidences of health and vigor that it is but reasonable to predict its longevity and its spread over this land of ours. I refer to the BROTHERHOOD OF S. ANDREW.

Some of my readers doubtless are familiar with the workings of the organisation, others may have heard of it, but many are not even aware that any such brotherhood exists in the country. For the benefit of the latter an outline of the history of the Brotherhood of S. Andrew and a few figures showing the work accomplished may be of material aid. The Brotherhood of S. Andrew was started three years ago, in S. James' Church, Chicago (of which Dr. Vibbert is rector, and who has taken a great interest in the work), by twelve young men, under the leadership of Mr. James L. Houghteling, a man eminently fitted for such a position by a long experience in other fields of Christian work.

The seed which was to spring up with so much vigor was, strangely enough, sown by a poor confirmed inebriate, who one day wandered into the Bible class of which Mr. Houghteling was the teacher, and there told him of an organisation with which he had been connected in England. The man soon drifted away, perhaps to fill a drunkard's grave, but the seed was sown in good soil, and it sprung up and bore fruit. What a lesson is this of the unconscious influence of words !

When these young men heard of this idea, they seized upon it with so much avidity that in a few weeks, and on S. Andrew's Day, the Brotherhood of S. Andrew was formally organised with twelve members and one director, banding themselves together for *one object only*, — the spread of CHRIST'S kingdom

among young men. The rules by which the organisation was governed were but two, a rule of prayer and a rule of service :—

1. Daily prayer for the spread of CHRIST's kingdom among young men.
2. An earnest effort each week to bring at least one young man to the Bible class or to the services of the Church.

In a few months it became quite evident that the Brotherhood was doing good work. The attendance at the Bible class had increased greatly, and the regular work had become so heavy that an additional director was appointed to coöperate with Mr. Houghteling. Larger quarters became necessary for the Bible class, and the chapel of S. James' Church, which was not used, was fitted up for this purpose. Other parishes in the city had by that time become interested, and new brotherhoods were organised. In order to give an idea of the manner in which the work is carried on, I will quote from the *Second Annual Report of the Directors of the Brotherhood of S. James' Church* :—

We meet fortnightly. At these meetings the members hand in the names of men whom they know or know of, and they are allotted to committees of one or two to be called upon and invited. In this way some hundreds of men have been brought to the class and to the services. Periodically the duty of calling upon absentees from the class has been assigned, and the fact brought home to those who have wandered away, that we have them on our hearts. Of course, as the months have passed, the lists of names handed in have become smaller, but in a city like this there are always new men appearing.

The work of welcoming strangers at the morning service has been useful, not only in making the Church popular among young men, but in providing a field in which we can always perform our obligation to make a personal effort each week to reach at least one man. If any member has failed to make that effort during the week, he can come to service and sit with a stranger, and make him welcome and ask him to come again. This part of the work has been so successful that it may be worth describing in detail. The directors of the Brotherhood act as ushers, devoting themselves exclusively to young men. The Brotherhood has acquired possessory title to about ten pews in the south aisle and six in the north aisle. Each aisle has its lieutenant in charge of the pews, and each lieutenant has working under his direction enough privates to put at least one in each pew. All are expected to be on hand a quarter of an hour before service begins. A quarter-master sees that these pews are well supplied with books, and that the Brotherhood men are supplied with invitation cards. So much for organisation.

The work goes on as follows: As soon as a stranger enters the door, he is welcomed by an usher, and shown into a pew with one of the Brotherhood men, who sees that he has a prayer-book and hymnal; and if the visitor is not familiar with the service, he shows him the places. Before the close of the service (usually during the offertory), he introduces himself, gives a card of welcome (on the back of which is a list of the services, a notice of the Bible class, and the addresses of the clergy), and backs up the card with a personal invitation to come to the Bible class in the afternoon. Often strangers are introduced after service to other members, and, in short, are made to feel that they are among friends.

Before noting the results of the work of the Brotherhood, it is necessary to recall the circumstances under which it has been done. S. James' has been an old, staid, and very respectable, not to say aristocratic, parish, not bursting with missionary zeal, and rather exclusive. Its location is outside of the ordinary beat of young men, — that is, not many men pass by on a Sunday morning and accidentally drop in. The best pews are all rented, and we are obliged to welcome our visitors into the back seats. Only eight members of the Brotherhood were brought up in the parish; the rest were themselves comparative strangers. Now, under these circumstances, and working on the lines indicated, the results may be stated as follows: —

DIRECT RESULTS. — About forty men, first brought in by the Brotherhood, have been confirmed, and thus openly acknowledged that they are CHRIST's soldiers and servants. About three hundred different men have attended the Bible class with more or less regularity, the actual membership at any one time averaging eighty to a hundred, and the attendance about forty. The Brotherhood has had a total membership of men, working under its rules, of fifty-nine, of whom sixteen have removed and seven resigned. By the efforts of members who have removed to other parishes or cities, four branches of the Brotherhood have been organised, and work of a similar nature started in one or two other parishes. The spiritual life of the members has been greatly deepened and strengthened by use and exercise, by the manifest answers of GOD to prayer, and by His equally manifest recognition of and blessing upon our faulty and often faithless service. The attendance of young men at service has been steadily increased, until it now averages about one hundred. Our seats are all full, and any Sunday morning may be seen forty or fifty men sitting together in a solid phalanx, four or five in a pew, worshipping GOD and singing His praise, shoulder to shoulder. And the fact that they are welcome at S. James' is notorious.

INDIRECT RESULTS. — "The S. James Club," of 210 members, with its beautiful house and equipment; "The Free Lances," a thriving

young literary and musical club for men ; and a couple of evening classes for young men carried on in the Guild room ; and more than all this, a general impression among the thousand young men who live within a radius of half a mile of the church, that the Church and its religion have something to do with their everyday life and welfare, and are not reserved for Sundays, middle-aged men and the women folk. As we recount these things, we thank God and take courage. Our shortcomings have been great, but His blessing has been upon us, nevertheless, and we look to the future and gird our armor on.

This report awakened a great deal of interest on the part of the clergy of other cities, and the letters of inquiry became so numerous that it was found necessary to get up some printed sheets in which the most common questions were answered and full directions given for the organisation and government of Brotherhoods. Quite a number of organisations were then started, all of which looked to the original Brotherhood for information and advice. This led to the establishment of a central advisory committee, the duty of which was to attend to all business connected with the organisations of Brotherhoods. As the number of Brotherhoods increased, the necessity of establishing a bond of union in the form of a general constitution became very apparent ; for, bearing in mind the tendency evinced by similar organisations in the past of losing their power by spreading the energy over a large field of work, it was feared that the same mistake might be made by some of the new branches, and in this way endanger their existence. It was therefore decided, at a meeting of the Central Advisory Committee at which the Bishop of Chicago presided, to call a convention for the object of discussing and adopting a constitution by which all the branches should be governed in the future. The time was most propitious ; for the Triennial General Convention was about to meet in Chicago, and, by calling the Brotherhood Convention at this time, many of the clergy would have an opportunity to inquire into the merits and the workings of the Brotherhood. The convention was called ; an invitation was extended to all the organised Brotherhoods of S. Andrew which had reported to the Central Advisory Committee, and thirteen of these sent delegates. The convention met, on the 23 of October, in Apollo Hall, which was kindly tendered for this purpose by the House of Bishops, and as these delegates, hailing from cities hundreds of miles away, filed into

the hall and took their seats, the hearts of those who had witnessed the birth of the Brotherhood, had prayed for its success and had worked for its spread, overflowed with feelings of deepest gratitude to Almighty God; and as we gazed on those young men gathered together from distant parts of our country to form one grand Brotherhood of S. Andrew, our thoughts wandered back to the little basement room in S. James' Church, three years ago, when those twelve young men met and banded themselves together for the spread of CHRIST's kingdom among young men. And when we endeavored to supply mentally the links of the chain which united the past and the present, the parable of the leaven assumed a new, a stronger, and more practical meaning for us than it had ever had before.

A sub-committee submitted a constitution which commended itself by its conciseness. It was adopted after a short discussion, but the discussion centered on the two vital points of the organisation, thus conclusively proving that the fears entertained by the originators of the movement, that the character of the work might be misunderstood, were not groundless. As the constitution is very short, we will publish it, in the hope that it may be of some practical use :—

CONSTITUTION OF THE BROTHERHOOD OF S. ANDREW.

ARTICLE I.

SECTION I.

OBJECT. — The sole object of the Brotherhood of S. Andrew is the spread of CHRIST's kingdom among young men, and, to this end, every man desiring to become a member thereof must pledge himself to obey the rules of the Brotherhood so long as he shall be a member. These rules are two: The Rule of Prayer and the Rule of Service. The Rule of Prayer is to pray daily for the spread of CHRIST's kingdom among young men, and for God's blessing upon the labors of the Brotherhood. The Rule of Service is to make an earnest effort each week to bring at least one young man within hearing of the Gospel of JESUS CHRIST, as set forth in the services of the Church and in Young Men's Bible Classes.

SECTION II.

BASIS OF UNION. — Any organisation of young men, in any Parish or Mission of the Protestant Episcopal Church, effected under this name, and with the approval of the rector or minister in charge, for

this object, and whose members so pledge themselves, is entitled to become a Chapter of the Brotherhood, and, as such, to representation in its Conventions.

ARTICLE II.

THE ANNUAL CONVENTION. — A Convention of the Brotherhood shall be held annually, and the basis of representation of the Chapters therein shall be one delegate for each ten members in good standing. The Convention shall have power to determine whether organisations seeking representation are entitled to it, and to pass upon the credentials of individual delegates. The Convention shall have sole power to legislate for the Brotherhood, and on all questions requiring a vote it shall, upon demand of our delegate, be taken by Chapters, each Chapter represented being entitled to one vote.

ARTICLE III.

THE COUNCIL. — The Convention shall appoint, each year, a Council of fifteen members, to hold office until the next session. This Council shall have power to execute *ad interim* the provisions of this Constitution and the rules and orders of the Convention. It shall elect its own officers, and shall have power to enact By-Laws for the transaction of its business. Its headquarters shall be in Chicago. There shall be at least five members of the Council who reside in Chicago, and a majority of these shall constitute a quorum for the transaction of business.

ARTICLE IV.

FINANCIAL SUPPORT. — Each Chapter shall pay to the Treasurer of the Council, as its quota of the expenses of the Convention and the Council, fifty cents per annum *per capita* of its membership.

ARTICLE V.

This Constitution may be amended at any Annual Convention by a two-thirds vote of all the Chapters represented in said Convention.

After hearing the constitution, one of the delegates proposed, as an amendment to the first article, that the word *sole* be omitted, his reason being that the Brotherhood which he represented was running a Sunday School and doing other parish work. A number of delegates spoke in favor of this amendment; but finally the line of argument set forth in another part of this article prevailed. When the motion was put it was lost. But another amendment was immediately offered, bearing evidence of the misunderstanding existing on the subject. It was moved that from the sentence, "The spread of CHRIST's kingdom among

young men," the word *young* be omitted. The effect of such an omission is too obvious to need much discussion here. It implies a complete change in the objects of the Brotherhood. It is but fair to state, however, that some of the gentlemen who at first advocated the change labored under a misunderstanding as to what was meant by the word *young*. With a most commendable zeal several, whom modesty forbade to call themselves young men, said that they were not willing to relinquish their rights as brother laborers in the grand work; but their fears were set aside when they were assured that for Brotherhood work men's ages were measured by the Roman standard, men are *juvenes* up to fifty. Any man who has a young heart, beating in sympathy with young men, is a fit man to belong to the Brotherhood of S. Andrew. The amendment was withdrawn, and the whole article as presented by the sub-committee was adopted.

It has been urged that the object of the Brotherhood is too narrow, too exclusive, but this objection only reveals the fact that the objector does not grasp the fundamental idea of the organisation. To such objectors we would say, by way of explanation, that the Brotherhood does not limit a man's range of usefulness, for it does not presume to dictate to any of its members what things they shall leave undone in the field of Christian work, it only dictates that one thing they shall *not* leave undone, namely, "to pray daily for the spread of CHRIST's kingdom among young men," and "to make an earnest effort each week to bring one young man to the Bible class or to the services of the Church."

And now a few practical suggestions. It has been our experience that the Bible class plays a very important rôle in the work of the Brotherhood. In the first place, because it affords a definite place to which young men can be invited, become personally acquainted with the workers, and thus establish a basis for their work. And, secondly, because it offers an opportunity for teaching young men the practical application of the Bible in their own lives. Of course, if a young man goes to Church, he will hear the Gospel preached; but the sermon he hears is written for a mixed congregation, and in the Bible class he is obliged to handle the Bible himself, and the lecture is addressed especially to young men, and deals with subjects especially adapted to their needs. Furthermore, there are some

young men who, for one reason or another, will not go to church, but will accompany their friends to a Bible class lecture, and in this manner gradually become interested in religion, and finally become devout members of the Church.

The teacher of the Bible class should be a young man, because he will be better able to understand the spiritual needs of the young men, and sympathise with their temptations. If possible, a layman should be selected, because he is brought in contact in his business relations with the same evil influences and the same adverse circumstances which operate upon the young men he teaches, and, as he is obliged to fight his way through these difficulties, he will be better suited to warn them of the perils they will incur, and to offer them good practical advice on the subject. It is also very desirable that the teacher of the Bible class should be the director of the Brotherhood, because the Bible class is the field from which men are gathered for the Brotherhood, and when the teacher has gained the confidence and the affection of a young man he can lead him gently from being a "hearer of the word" to be "a doer of the word."

What qualifications must a young man possess to fill these two positions successfully? Not many. He must be a Christian. He must be thoroughly convinced that when our LORD gave the command, "Go ye therefore and teach all nations," he was not counted out; in other words, he must realise that this is indeed one of his duties in life because his SAVIOUR said so. To the performance of this work he must bring all the energy and enthusiasm of which he is capable. Enthusiasm for the cause is absolutely necessary. He must be for CHRIST, and enthusiastically for Him, and a man without energy is just as useless for this work as he is for business. Eloquence is thought by some men to be an indispensable qualification, and many worthy young men shrink from accepting the positions because they do not possess it. Eloquence, although it may be desirable especially in a Bible class teacher, is not necessary. If a man is able to express his thoughts in good, plain English, he is fit for the position. In this kind of work it is not the "gift of the gab" which tells; it is the plain earnest talk of an earnest man. If a man's heart is in the work he will plead earnestly, and he will make a good Bible class teacher and Brotherhood director.

And now one word before we lay down the pen. The object of this article is eminently practical. It is not written for the

purpose of advancing a number of pet theories, and then, by distorting the facts, claim them to be *laws* for the government of Brotherhoods. The process by which the writer was brought to the conclusions stated in this article has been quite the reverse. When he entered this field of labor he had no theories whatever on the subject; he felt called to give all the time which he could spare from a busy professional life to the spreading of CHRIST's kingdom among young men, and the Brotherhood of S. Andrew offered an excellent opportunity for him to accomplish his end; several years of experience as a Bible class teacher and a Brotherhood director have led him to the conclusions, or theories if they must be so called, herein stated. And the object in publishing these conclusions is to bring the Brotherhood of S. Andrew before the clergy and the laymen of our Church, and to direct their attention to the necessity there is of having such an organisation in every parish. The results thus obtained warrant, I believe, all that is claimed for this organisation, and that it has come to stay is evidenced by its steady growth and increasing efficiency. What is needed now is the hearty coöperation of the clergy and the laymen in the Church, and if this article is instrumental in awakening a more general and active interest in the Brotherhood of S. Andrew, the purpose of its writer will be accomplished.

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NOTE. — For further information regarding the methods and recommendations for organizing chapters, address

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THE NAME OF THE CHURCH.

THE question is upon us and must be met. The hand of reform is stretched forth, and it well becometh laymen as well as clergymen to ask what the baptised members of "the Protestant Episcopal Church in the United States of America" are going to do about its name. Will they pull it up by the roots and cast it away, and make a replant by setting out a new and fresher and better name? or will they, with the sharp shears of reform, clip and cut it until the title of the old Church "shall be lost to sight, though to memory dear," and the trunk of the old stock shall stand apart, stripped and, as it were, "wrapped in the solitude of its own originality," as "THE CHURCH." The lonesomeness of such an indescriptive, nay, under the circumstances, unsuggestive title, would seem to be oppressive even to the reformers themselves. They naturally hesitate to choose a name which asserts exclusive ecclesiastical suzerainty over the *entire* land while so little of it is occupied by Church forces. Romanists smile at their Catholic pretensions; and the millions of Methodists, Baptists, and other denominations stare at them with humorous wonder when they call themselves "THE CHURCH." They nevertheless are unanimously in favor of tearing away or pruning off those excrescences — "Protestant Episcopal," as being meaningless disfigurements; or, if they do mean anything, as suggestive of what is distasteful and disagreeable to the delicate senses of some of the reformers. Indeed, they seem to think that these titles are rather out of date at this *advanced* era; that, perhaps, they were well enough in 1789, although the objection on the part of many is radical, and extends far back of 1789, even to what they call the *Pseudo-Reformation* of the sixteenth century. Indeed, the "Protestant" part of the name seems to excite their special antagonism; it shocks something more than their taste and fancy; it ceases to be what, to suit their purpose at times, they call it, a *negative* attribute; and it becomes *positive* and provocative of active hos-

tility. And as to the other appellation, "Episcopal," the question is asked, Why retain *it* in our title? It was well enough, it is said, to have called the Church "Episcopal" when Geneva tossed Episcopacy overboard, and Nonconformists, Roundheads, Presbyterians, and Puritans united in the outcry of "Down with Prelacy;" when, as in 1647, Parliament itself was led to pass an Act (which, however, was never enforced) to make the Presbyterian the established Church of the realm, as it is in Scotland; well enough when enraged adversaries sought, as with whips of scorpions, to drive the Episcopate to the hiding-places of the land; well enough to call the Church "Episcopal" in such times as those;—but *now*, *Cui bono?* they say: Does not every one know that the Catholic Church is essentially Episcopal? that it is useless, almost ridiculous, to keep this title still inscribed on the Church banner, floating alongside of the *Methodist Episcopal*, the *Reformed Episcopal*, and others who have adopted our ancient name, truly expressive of *our* apostolicity, as a cover for *their* modern schisms?

Ten years ago such propositions excited no alarm, but only elicited a smile of incredulity and indulgent forbearance. Indeed, in 1877, when Dr. DeKoven urged the adoption of the resolution sent up by the Diocese of Wisconsin in favor of a change of the name of the Church, only *one* Diocese voted for it, and even that Diocese, Wisconsin, was not unanimous in its vote. The thought was not then entertained that such a change was seriously contemplated; a change not simply involving questions of taste and corporate proprieties of title, but those of far deeper concern and more vital interest to the Church, as will hereafter be shown: questions of doctrine, of change of faith, of undermining the foundations of the Church's solidarity, of discreditable and humiliating efforts to conciliate Rome; efforts always met and repelled with scornful ridicule and contemptuous raillery; or, in another aspect of this grave matter, involving exhibitions of arrogant pretensions and exclusive assumptions unknown to the Church of England or to our Protestant ancestors, well calculated to alienate and drive from us the kindly sentiments and sympathies of those around us, of whom the Preface to the Book of Common Prayer, including *them* with *us*, speaks thus: "The different religious denominations of Christians in these States were left" (by their independence) "at full and equal liberty to model and organise

their respective *Churches* and forms of worship and discipline in such manner as they might judge most convenient for their future prosperity." Large-hearted charity was this; comprehending *all*, and not speaking as and for "*The Church*" alone, and as if the outside sects were unworthy of consideration or thought.

It is not to be denied that recently a sort of sentimental change has passed over men's minds and into their thoughts in connection with Church matters. The resolution of Dr. Huntington in respect to increased "enrichment and flexibility of use" in the ritual of the Church, with no such intention on *his* part, has opened up the Church's fastenings, and turned in upon its venerable mysteries and ancient structures the light of curious questionings and faultfindings, and many moles and *so-called* blemishes have been discovered, by microscopic scrutiny, upon the mother's cheek which nobody had ever seen before, or which, if seen, had never caused any diminution of reverence, or lessening of love, or relaxation of the devotion—it may have been blind and unquestioning devotion—with which her children clung to her, to her name, and to her Book of Common Prayer, as their most precious heritage. It is true that such loyalty is supposed by some of the reformers to be somewhat out of fashion; indeed, in the last General Convention one of the Clerical Deputies from Virginia was rebuked for speaking of the Church as "*our Mother*," for professing devotion to her *as she is*, with her name as it is, animated as he was by no new-born zeal, but by a spirit as old as the Church itself; the very spirit of those who, in compromising conservatism, brought together and organised into one National Church the separate Protestant Episcopal Churches already existing in the respective States, and made "a more perfect union" of them under the Constitution of 1789; for professing devotion to the Church, which antedated the Constitution, and which existed before the Reformation itself, and which may be traced back to the days of the Apostles; for professing devotion to this Church as it has existed in Virginia since the colonists landed at Jamestown;—and for calling it "*our Mother*," the Virginia Deputy was rebuked by the reform leader, doubtless because the Church bore a name dear to the one and distasteful to the other!

It must always be remembered that as the Church was not

the creature of the Constitution of 1789, so neither was the Protestant spirit set forth in its title, or its Apostolic Orders then *first* brought into being. They both existed as marked characteristics of the Church of England and of the Church of the Colonies. The Colonial Legislation of Maryland, Virginia, and other Colonies furnishes abundant proof that "the Protestant religion," as it was termed, was the object of civil as well as Church protection. Dr. Nelson's able article, recently published in the CHURCH REVIEW, and several instructive communications written by Edward Ingle, Esq., a young layman of Baltimore, and published in the February and March numbers of the *Southern Churchman*, by an array of arguments and authorities, legal and civil, legislative and ecclesiastical, close the door against all doubt as to the fact, that the Church in the Colonies was in truth and in name both *Protestant* and *Episcopal*, and was so recognised and distinguished; and it is equally true of the Church of England, as will hereafter fully appear. These ancient privileges and rights of Church people were only recognised by the Constitution and protected by it. As to the name of the Church, there had been some diversities in the modes of calling it: sometimes *Episcopal* simply, and at other times *Protestant Episcopal*; but two facts stand out plainly: (1) That in the various convocations and conferences, as to the welfare of the Church, the word "Catholic" was never suggested as its proper name or as a part of it; and (2) that, years before the Constitution was adopted by common consent, the Church was called "the Protestant Episcopal Church;" and we most respectfully deny that this name was adopted through fear or under duress, or that it was imposed upon the Church against its wishes and better judgment. Immediately after the war ended and peace was made, that is, in 1784, the Legislature of Virginia passed an Act requiring all vestrymen "to subscribe a declaration of conformity to the doctrine, discipline, and worship of *the Protestant Episcopal Church*." In May, 1785, a Convention composed of thirty-six clergymen and seventy laymen was held in Virginia for the proper organisation of "the Protestant Episcopal Church in this Commonwealth." Bishop Perry, in his *History of the American Episcopal Church*, vol. ii. page 137, refers to an "Address" of this Convention, extracts from which he quotes, showing the destitution and needs of the Church in Virginia, and earnestly exhorting its members to rescue it, as

the Church of their fathers, from threatened wreck and dissolution. "With pathetic earnestness," Bishop Perry says, "the address continues: 'We therefore entreat you, by all the ties of religion, to coöperate fervently in the cause of our Church. Should then our earnest efforts be abortive, we shall always with truth call the "Searcher of Hearts" to witness that the downfall of "the Protestant Episcopal Church" is not to be named among our offences; and to this admonition we shall ever appeal.'"

This most touching appeal, after a while, after storms and troubles had passed over it, and had almost desolated "our Church," was answered; and under the leadership of a succession of Bishops, for which we thank God constantly, "the Protestant Episcopal Church in this Commonwealth" has been led forth out of the wilderness, and has become what she is. No wonder that the very name of "our Church" — "The Protestant Episcopal Church in this Commonwealth" — should be dear to us in Virginia. Names become precious things when associations connect them with objects of the affections, passing through sorrows, trials, and struggles, amid scenes and events "that tried men's souls;" and, surely, the appeal is made to ears that should become deaf to persuasions and plausible reasonings designed to induce us to disregard such associations, and to prevail on us, the descendants of persecuted Churchmen in the early history of the Church, to cast aside the name under which our fathers contended for the Faith and the restoration of the Church!

It is said, and is believed to be true, that *patriotism* itself is a weakly thing among those who have no past to remember or to rejoice in; no memories of far-away trials, of eventful struggles and sacrifices, mingling with present realisations; no traditions of sufferings endured, and of liberty or faith imperilled, making men's hearts thrill with joyous pride, as thoughts of long-buried heroes and heroic deeds send the blood tingling through their veins. We do know that Westminster Abbey is, indeed, the inspiration of England's army and navy, and that *it* makes them invincible.

All this is natural; and not less so is it that our old Dioceses, in which the Church's struggles and conflicts have sanctified the name it has borne with unsullied honor, as it passed through them, should love the old name, should cling not only with tenacious devotion to the Church as it was in our fathers' days,

may, even in the times before theirs; but to the *name* it has borne so long, and so honorably commended to the confidence and esteem of mankind. Let the old Dioceses speak, and although they may differ in the old classifications of Church parties, they stand together as upon a solid rock, and are nearly of one mind in demanding that the name of the Church shall not be touched. And it cannot be denied that these Dioceses, in numbers, contributions, and participation in the largest and best interests of the Church, occupy a position which entitles their views and their wishes to most careful consideration and respectful attention.

It is true that, in the General Convention, five of the weakest Dioceses are equal in voice and votes to Connecticut, Massachusetts, Pennsylvania, Maryland, and Virginia. But when a question arises which goes behind the representatives, and into and among the respective constituent bodies, even the most ardent advocates of what is called "catholicity," of progress and advance in Church growth, of evolution in Church development; the most earnest, enthusiastic, and dogmatic advocates of mediæval uses and modes of worship, of restored terminology and rectified Church nomenclature, and of hazy mysticism in thoughts and words (some of these advocates, and oftentimes the most zealous, being new converts from the ranks of the sects, so called, and *therefore* the more eager to let old Church folks understand how little *they* know of the grand old historic Church), — these, we say, one and all, might well pause and inquire why the old Dioceses love the old Church and its name so well, and why they tremble at the thought of pushing her from her ancient fastenings, and starting her adrift from her safe moorings, like an old ship, well tried and heretofore found safe, but now to be rigged out with a new flag, to be manned with a newly enlisted crew and officers unused to its practices, unfamiliar with "the fling of the log," or with the old needle, which has never yet failed to settle on the pole-star of the true Faith.

It were "meet and right" that they *should* pause and hesitate, even if possessed of the *power*, before undertaking to disregard and tread under foot the feelings — call them sentiments or even prejudices — of Churchmen of the old Dioceses, and to forbear to treat with ridicule and contemptuous sneers the name the early fathers of the Church recognised as theirs, because it to them embodied, in a double aspect, their view of what the

Church should be, both "Protestant and Episcopal." "Protestant," as against arrogant assumptions of propagandism and priestcraft on the one hand, and "Episcopal" on the other, as against the pretensions of those who would strip the Church of its Apostolic Orders, and in a mad spirit of radicalism level to the ground the bulwarks of our Zion. These two grand co-operating forces, apparently repellent, but really working together with a power Divine, do truly tend to keep and will preserve the Church steady in its orbit, as it moves onward in silent grandeur, to accomplish that whereunto it has been sent.

This Church of ours *is* a Protestant Church ; and it stands in need of the old Protestant spirit now as much as it did three hundred years ago. Rome was *then* openly hostile to the true Faith, as we hold it : it was insolent in spirit and aggressive in temper, and sought by the power of emperors, kings, and nobles, and by the terrors of an awe-inspiring superstition, to crush under foot the Protestant faith and spirit of the people. But it is more wise and wily in this generation : retaining all the wisdom of the serpent, it has put on more of the harmlessness of the dove ; its feet are now muffled in fur, and never a claw is to be seen. Its spirit is now persuasive, pacific, and politic ; so much so, that it has in many places entered Protestant folds, captured some of their wise and many of their silly ones, and has carried them in exulting triumph over to Rome, there to be promoted to high honors. A few years ago, the Rev. Mr. Curtis began his career as a Priest of the Church at Mt. Calvary in Baltimore ; he, however, moved on farther from us and nearer to Romanism ; and now he is one of the anointed ones, — a consecrated Bishop of the Holy Roman Church ! But, what is far worse, no one can shut his eyes to the fact that many uses of the Holy Roman Church have been brought into ours, and by practice and persistent imitations have been made our own, until it has come to pass that, at times and in certain places, an old-fashioned Churchman finds himself in a church ("Protestant Episcopal," so called), and knows not where he is. In *such* case, the name *is* a rebuke, and naturally these new-born Catholic Churchmen wish to get rid of it. The time has indeed come when the spirit of loyalty to the Church should be aroused ; when her sons should rally round the standard of her Protestant faith ; when, if something be not done, there will be thrown over our Protestant Episcopal Church the pleasing drapery or

robe of a vague catholicity ; and, by degrees, "a more perfect union" between it and the Holy Roman Church will be formed ; and they two become one.

Oh for some of the profound feeling which electrified England when, in 1688, the Archbishop of Canterbury and the six Bishops, being put upon trial for sedition because they had protested against the King's order threatening the established religion of the realm, were acquitted in Westminster Hall, and the bells rang out the glad rejoicings of the people ! True Protestants were in earnest then !

It may not at present be the intention — doubtless it is not the purpose or wish — of many who desire the name "Protestant" to be dropped from the title of the Church to undermine its Protestant faith. Not yet to all these seemeth this name to be, as it hath been called, an ill-savoring odor in the nostrils of Catholic Churchmen. But they are in the same boat with those who do abhor the name for what it suggests. And we all know how smoothly and deceivingly the waters flow, nay, glide along ; how the speed increases until the rapids are approached, and all efforts to escape becoming vain, the fatal leap follows. It is in Church matters as in secular politics : the start is not made for the plunge down the abyss ; but, under the power of irresistible impulse or attraction, the extreme is reached, and all are dragged down together. *C'est le premier pas qui coûte.* The danger is in the first step. Hence the wisdom of the maxim, *Obsta principiis.* Let us resist just here ; resist the first bold and open assault upon the Protestantism of the Church through its name.

Catholic liberty is the tempting cry : visible restraints must be thrown off, and the Church set free, it is said, so that Catholic Churchmen may go back of and beyond the usages of the American Church, over the ramparts of English canons and traditions ; over that great obstacle, the Reformation of Luther and of the English Reformers ; over all these, and away down among the mists of mediæval uses, from which, at each priest's "own sweet will," in contempt of Bishops' warnings and canonical inhibitions, they may resurrect and bring to light the types and symbols of a faith and worship our Protestant fathers abhorred and protested against.

Now, it is not our wish or purpose to narrow the platform of the Church, or to drive even the most advanced from it if entitled to stand on it *as it is* ; and we had hoped that, however

great our differences had been, peace was beginning to dawn upon us, and to cast her sweet smile over the household of the Faith, — over “the Protestant Episcopal Church;” its members standing together on that platform, so that, as brethren, we might “dwell together in unity,” gathering more closely towards the centre, rather than pressing out upon the extremes. What we now ask is, that at least it shall be recognised that if the platform *be* broad and comprehensive enough to tolerate uses and practices, on the one side, which, in the judgment of a majority of the Church, are Romish in tendency, it is equally broad and quite comprehensive enough to allow those who believe in a true and earnest Protestantism to stand upon it too, and from it to proclaim their dearly cherished principles; nay, before being jostled off, to claim the protection and sanction of the Church’s banner, floating proudly over them, on which are inscribed these words: “*The Protestant Episcopal Church in the United States of America;*” broad enough to allow all true Protestants to stand together, and to resist with earnestness and firm resolve the tearing down of that banner, and the casting of it and its inscription into the gutter, as distasteful or hateful things. It is submitted that this is not too much to ask, nay, to insist on and demand; and the writer of this — who, after a long service with them, thinks that he knows something of the mind of the laity of this Church — ventures to assert with all calmness, but with deliberate earnestness and sincere conviction, that the laymen of the “Protestant Episcopal Church in the United States of America” will continue to recognise and reverence the name their fathers accepted as the proper name of the Church; and that they will stand by and uphold the Church, with its Protestant and Apostolic character *and* name, “as one and indivisible.”

And why is it we are asked to sacrifice our feelings, to cast aside our associations, and to put behind the curtain the name of the Church, as inappropriate if not discreditable? Why?

Is it because this is *not* a Protestant Church, or ought not to be? If this be the reason given for the proposed change, then we say that it is strong to show that the name should be retained, as indicating a sentiment, feeling, or doctrine, which the reformers desire to get rid of and to put away out of sight. For that very reason, true Protestants, be they High or Low Churchmen, be they from dear old Connecticut or from that

old Diocese within which the first church on this continent was built, at Jamestown, — for that very reason, all who love the Church as our fathers nurtured and sustained it should sternly resist the attempt, as they would a blow aimed at the very "pillar and ground of the Faith."

Again : is it because this Church is not "Episcopal," that is, not Apostolic? Those who favor the change hardly venture so far as to assign this as a reason for exclusion or excision. But they content themselves with saying that this title is useless, is mere surplusage ; insisting that "The Church" or "The Catholic Church" is, *Ex vi termini*, *Episcopal* ; and therefore this attribute of a true Church should not be named in its title ; that it is useless to make a point of apostolicity ; that the vague and grandly indefinite appellation of "The Church," especially if "Catholic" be added, is enough. Under that name they claim that all things that *ought* to be in a Church *will be*, or can be made to be ; and that's enough for our friends, the reformers.

Again : is it because, although our Church *is* "Catholic," our name does not express that idea ? It is true, verily, that in the sense of its creeds the Church *is* Catholic ; that the Apostles' Creed proclaims belief in the "Catholic Church, the communion of saints ;" that the Nicene Creed announces belief "in the Catholic and Apostolic Church." And that these creeds mean the same thing ; that is, that the Catholic Church is composed of those who are entitled to be of "the communion of saints," or, as it is more fully expressed in the prayer and thanksgiving of the Church after the Holy Communion, that emblem or sign of "the communion of saints," wherein the faithful declare that they thank God that they "are very members incorporate in the mystical body of Thy Son, which is the blessed company of all faithful people." *This* is the mystical body of CHRIST, "the blessed company of the faithful people," "the communion of saints," "the Holy Catholic Church." And if, as our friends would seem to insist, all outside of the visible pale of *our* Catholic Church are given over to "the uncovenanted mercies of God," and cannot be members of this "mystical body," and do not in any wise belong to the universal or Catholic Church, *as they understand it*, it would seem to follow that CHRIST died for a very small remnant of His people. Nay, as against such views, we are forced to conclude that CHRIST's arms take in more than those who belong to "*our* Church,"

"*our* Catholic Church;" and, further, that the Holy Catholic Church is far more comprehensive than they suppose. And we must further realise that faith in the Church visible is not the test of membership in "the Church Catholic," but that faith, saving faith, in CHRIST is the true test; that faith which binds His faithful people to Him, and constitutes them members of "His mystical body composed of all faithful people." Ah! how narrow and sectarian is our belief, when we proclaim to the world that our particular idea is the true test of faithfulness; that none are of the true faith who are not of our fold, or fail to think exactly as we do as to points of doctrine, or use, or worship! Thank GOD! this Church of ours is indeed broad enough, Catholic enough, whatever its name may import of doctrine or of faith, to let all faithful believers in CHRIST stand with us, and be Catholics in the true sense of the creeds; be Evangelical Protestants, as the Reformers were and as our fathers were; be Episcopalians, believing in true Apostolic succession; be Baptists, Presbyterians, Methodists, or Lutherans; broad enough to furnish room for all who have faith in CHRIST and are knit together with Him in "the one mystical body" which constitutes His Church "for time and for eternity." Oh how the bickerings and squabbles will cease when CHRIST, in the last great day, shall call His members together, and perfect with *them* "His mystical body of faithful people"! And how would we then hold down our heads with shame at the bare idea that this or that holy man of GOD should then be set aside and be excluded from the blessed membership because he was not of *our* set on earth! Thomas à Kempis, Fénelon, Thomas Aquinas, and other saints of the Church of Rome; Doddridge, Bunyan, the Wesleys, and ten thousand of the sects, so called, on earth, with the holy men of this Church of our love and adoption, — will be there, and will be recognised by CHRIST as "members of His mystical body," and admitted to the holy fellowship of His family in heaven, — "the communion of saints." There is, then, no need to change its name in order to make known to the world that ours *is* a Catholic Church. It is indeed a true branch of the Holy Catholic Church!

What, then, are the objects and uses of external church organisation and government here, as the Church moves on in its state of probation? Many and most important, we reply. The Church of England has always taught, and so we believe, that

the Orders of the Church are of Apostolic, if not of Divine, appointment; that its system of government and rules of faith are most conducive to the advancement and well-being of CHRIST'S Kingdom on earth, and to the spiritual growth of the body of Christian people, and should be maintained and set forward. And this would indeed be so if the spirit of its teachings were visible in the lives of its servants and pastors. Yes, what a grand spectacle to the spiritual world it would be, what a power for good in its onward, steady movements for the salvation of the world would it be, if this Church of ours, this "Protestant Episcopal Church," animated by the spirit which pervades its exhortations, its prayers, its penitential confessions, its exultant chants and songs of praise, and its inspiring and soul-subduing collects, were to go forth, without bickerings or dissensions, without partialities or predilections for extremes as to minor things, with its eye fixed singly and steadily upon *the* shining idea of the Church, "*Jesus Christ and Him crucified*," and with an unconquerable resolve to know nothing but 'the Crucified One,' and His Cross and cause! If this in very truth were so with us, and if even a partially responsive spirit were met with in others, how soon would the obstacles to organic and spiritual union of all Christians disappear, and the day dawn when sects would melt away, and all come under and rejoice to submit to the protection and control of *a* truly Apostolic Church!

Again: standing, as we do, upon "the vantage ground" of constitutional and canonical recognition of the name as it is, we ask, What better name do our friends the reformers propose? What substitute for the alleged obnoxious title do they concur in suggesting? Thus far they have agreed upon nothing except to strike out "Protestant Episcopal," and there they find themselves sadly divided in opinion.

HUGH W. SHEFFEY.

(To be concluded in the next number.)

LIFE, TIMES, AND CORRESPONDENCE OF BISHOP WHITE.

III. — WILLIAM WHITE DURING THE WAR OF THE REVOLUTION.

THE junior assistant minister of the United Parishes of Christ Church and S. Peter's, Philadelphia, had been but a little while in his agreeable position when the opening scenes of the Revolution brought to him the necessity of making decisions as to the grave questions at issue between the Colonies and the Crown. The clergy in America were largely of English birth, and necessarily of English ordination. At the North many, and the most noted of them, warmly espoused the side of the mother-land. They were, in most cases, stipendiaries of the Venerable Society for Propagating the Gospel in Foreign Parts, and their support, as well as their positions, were dependent on the pleasure of the ecclesiastical authorities at home. They were naturally averse to the political principles sedulously promulgated from the pulpit and through the press by the ministers and leading men of New England, who made no concealment of their purpose of securing the practical independence of the Colonies from all foreign control. They were also strongly imbued with a sense of the power and majesty of the Crown. They had seen with their own eyes evidences of this strength and greatness. They had, at the most solemn moment of their lives, when receiving at the hands of the Bishop their commission to execute the office and work of the ministry, taken oaths of allegiance to the Crown, and they recognised no power of dispensing with the obligations thus incurred. The clergy at the North — those of foreign birth and those, too, who would be regarded as the most pronounced in their Church views — were, almost to a man, either actively or passively in sympathy with England in her measures for governing the Colonies. It is a noteworthy fact, however, that, in the provinces and parishes where the support of the ministry came directly or indi-

rectly from the people to whom they ministered, and especially in those provinces where the Church had been established by law, and had thus become in a measure indigenous and independent, the clergy were found to be on the popular side. There is no necessity for the imputation that either party was influenced by merely pecuniary considerations. The missionaries of the Venerable Society had been accustomed to refer everything to their ecclesiastical superiors at home, and were wont to judge everything from an English standing-point. The clergy of Philadelphia, native-born and receiving their support from those whom they served, and the incumbents of the parishes in Maryland, Virginia, and South Carolina, in each of which provinces there was more or less of an establishment, had been accustomed to the idea of independence of foreign control. They had indeed received their Orders in England. They had been licensed by the Bishop of London, as their Diocesan, for work in the Colonies, but they were in no sense responsible to any body or board of men for continuance in their work or for support while thus continuing to officiate, save to the vestries and congregations they served. It was but natural that these men, isolated from foreign influences and living in an atmosphere of debate and freedom, should acquire an independence of thought and life which, though in some cases degenerating into doctrinal unsoundness and even laxity of morals, in other and more numerous cases prepared the leading clergymen in Pennsylvania, in Maryland, in Virginia, and in South Carolina to espouse the cause of the people, and thus by their influence and example to place the Church before the country as in sympathy with popular freedom. It is indicative of this coöperation of the clergy with their congregations in the struggle for independence that the large majority of the signers of the Declaration of Independence were Churchmen, while of the early Bishops Seabury, Jarvis, and Benjamin Moore alone can be ranked among the active Royalists. Bass, of Massachusetts, was dismissed from the service of the Venerable Society, on the ground of a too-ready compliance with the requirements of the rebel authorities; Parker, his successor in the Episcopate, was a consistent patriot from the first; Provoost, first Bishop of New York, was a leader on the popular side, a chaplain to Congress, and, it is said, at least on one occasion, was found in the ranks ready to resist the foe; Croes, first Bishop of New Jersey, served as a non-com-

missioned officer in the war ; and Robert Smith, first Bishop of South Carolina, enlisted as a private soldier in the cause of the Colonies ; Muhlenberg, of Virginia, threw aside the surplice, and led his people to the field of battle, attaining the rank of brigadier-general for meritorious service ; Thruston, of the same Colony, exchanged the pulpit for the camp and became a colonel ; Purcell, of South Carolina, obtained the rank of judge advocate general ; and numbers of the clergy in the Middle States and at the South distinguished themselves for their hearty advocacy of the popular cause.

In Philadelphia, the clergy, from the very first, arrayed themselves on the side of the Colonies. The views of the Provost of the College, Dr. Smith, had been expressed to Dr. Tucker, the Dean of Gloucester, England, on occasion of the agitation respecting the Stamp Act, and these views were unchanged when, in 1774, the representatives of the Colonies assembled in Carpenter's Hall, Philadelphia, to consult as to the duty and perils of the hour. The celebrated Dr. Joseph Warren, in a letter to the *Boston Gazette*, thus records the attitude of the clergy and laity of Philadelphia at this critical juncture of affairs :—

BOSTON, September 24, 1774.

To the Printers of the Boston Gazette, —

As I have been informed that the conduct of some few persons of the Episcopal denomination, in maintaining principles inconsistent with the rights and liberties of mankind, has given offence to some zealous friends of this country, I think myself obliged to publish the following extract of a letter, dated *September 9, 1774*, which I received from my worthy and patriotic friend, Mr. *Samuel Adams*, a member of the Congress now sitting in *Philadelphia*, by which it appears, that however injudicious some individuals may have been, the gentlemen of the established Church of *England* are men of the most just and liberal sentiments, and are high in the esteem of the most sensible and resolute defenders of the rights of the people of this Continent ; and I earnestly request my countrymen to avoid everything which our enemies may make use of to prejudice our Episcopal brethren against us, by representing us as disposed to disturb them in the free exercise of their religious privileges ; to which we know they have the most undoubted claim ; and which, from a real regard to the honor and interest of my country, and the rights of mankind, I hope they will enjoy as long as the name of *America* is known to the world.

J. WARREN.

After settling the mode of voting, which is by giving each Colony an equal voice, it was agreed to open the business with prayer. As many of our warmest friends are members of the Church of *England*, I thought it prudent, as well on that as some other accounts, to move that the service should be performed by a clergyman of that denomination. Accordingly, the Lessons of the day and prayer were read by the Reverend Doctor *Duché*, who afterwards made a most excellent extemporary prayer, by which he discovered himself to be a gentleman of sense and piety, and a warm advocate for the religious and civil rights of *America*.

The story of this solemn inauguration of the revolt of the Colonies by an appeal to Heaven cannot be too fully told. John Adams, who records in his diary the remark of Joseph Reed, that "we were never guilty of a more masterly stroke of policy than in moving that Mr. Duché might read prayers," in a letter addressed to his wife shortly after, describes the scene more minutely : —

When the Congress first met, Mr. Cushing made a motion that it should be opened with prayer. It was opposed by Mr. Jay, of New York, and Mr. Rutledge, of South Carolina, because we were so divided in religious sentiments, — some Episcopalians, some Quakers, some Anabaptists, some Presbyterians, and some Congregationalists, — that we could not join in the same act of worship. Mr. Samuel Adams arose and said, "he was no bigot, and could hear a prayer from a gentleman of piety and virtue, who was at the same time a friend to his country. He was a stranger in Philadelphia, but had heard that Mr. Duché (Dushay, they pronounce it) deserved that character, and therefore he moved that Mr. Duché, an Episcopal clergyman, might be desired to read prayers to the Congress to-morrow morning." The motion was seconded and passed in the affirmative. Mr. Randolph, our President, waited on Mr. Duché, and received for answer that, if his health would permit, he certainly would. Accordingly, next morning, he appeared with his clerk and in his pontificals, and read several prayers in the established form, and then read the Collect* for the 7th day of September, which was the Thirty-fifth Psalm. You must remember this was the next morning after we heard the horrible rumor of the cannonade of Boston. I never saw a greater effect upon an audience. It seemed as if Heaven had ordained that Psalm to be read on that morning.

After this, Mr. Duché, unexpectedly to everybody, struck out into an extemporary prayer, which filled the bosom of every man present.

* Psalter.

I must confess I never heard a better prayer, or one so well pronounced. Episcopalian as he is, Dr. Cooper himself never prayed with such fervor, such ardor, such earnestness, and pathos, and in language so elegant and sublime, for America, for the Congress, for the Province of Massachusetts Bay, and especially for the town of Boston. It has had an excellent effect upon everybody here.*

It is not an improbable supposition that the junior assistant, whose "studies" at the time of the Stamp Act agitation tended "another way," now not only shared in the popular sentiment respecting the aggrieved Colonists, but that he may have been present on this very occasion. That his views were those of the Congress and its supporters, we have ample evidence. His name appears attached to the letter of the Philadelphia clergy to the Bishop of London, written the following year, in which the position taken by his brethren and himself is stated in concise and striking language:—

PHILADELPHIA, June 30th, 1775.

MY LORD,—We now sit down under deep affliction of mind to address your Lordship upon a subject in which the very existence of our Church in America seems to be interested. It has long been our fervent prayer to Almighty God that the unhappy controversy between the Parent Country and these Colonies might be terminated upon Principles honorable and advantageous to both without proceeding to the extremities of civil war and the horrors of bloodshed. We have long lamented that such a spirit of Wisdom and Love could not mutually prevail, as might devise some liberal plan for this benevolent purpose; and we have spared no pains in our power for advancing such a spirit so far as our private influence and advice could extend. But as to public advice we have hitherto thought it our duty to keep our Pulpits wholly clear from everything bordering on this contest, and to pursue that line of Reason and Moderation which became our characters; equally avoiding whatever might irritate the Tempers of the people or create a suspicion that we were opposed to the Interest of the Country in which we live. But the time is now come, my Lord, when even our silence would be misconstrued and when we are called upon to take a more public part. The Continental Congress have recommended the 20th of next month as a day of Fasting, Humiliation, and Prayer thro' all the Colonies. Our Congregations, too, of all Ranks have associated themselves, determined never to submit to the Parliamentary claim of taxing them at pleasure, and the Blood

* *American Archives*, series iv. p. 802; *John Adams's Works*, ii. 368, 369; *Bancroft's History of the United States*, vii. 131; *Wells's Life and Public Services of Samuel Adams*, ii. 222, 223.

already spilt in maintaining this claim is unhappily alienating the affections of many from the Parent Country and cementing them closer in the most fixed purpose of a Resistance dreadful even in Contemplation. Under these circumstances our people call upon us and think they have a right to our advice in the most public manner from the Pulpit. Should we refuse, our Principles would be misrepresented and even our religious usefulness destroyed among our people. And our complying may perhaps be interpreted to our disadvantage in the Parent Country. Under these difficulties (which have been increased by the necessity some of our Brethren have apprehended themselves under of quitting their charges) and being at a great distance from the advice of our superiors, we had only our own consciences and each other to consult, and have accordingly determined out that part which the general good seems to require. We were the more willing to comply with the request of our Fellow Citizens, as we were sure their Respect for us was so great that they did not even wish anything from us inconsistent with our characters as Ministers of the Gospel of Peace. Military Associations are no new things in this Province where we never have had any Militia Law. They subsisted during the different Alarms in the last war, and they now subsist under the special countenance of our own Assemblies professing the most steady Loyalty to His Majesty, together with an earnest desire of re-establishing our former harmony with the Mother Country, and submitting in all things agreeable to the ancient modes of Government among us. Viewing matters in this light, and considering that not only that they were members of our own congregations who called upon us, but that sermons have heretofore been preached to such bodies, we thought it advisable to take our turn with the Ministers of other Denominations: and a Sermon was accordingly preached by Dr. Smith the 17th instant, in which he thought it necessary to obviate any misrepresentations that might be made of the Principles of our Church. Mr. Duché is likewise to preach on the 7th July, upon a similar Invitation and all our Clergy throughout the Colonies, we believe, will preach on the day recommended by the Continental Congress for a Fast. And God knows that exclusive of such a Recommendation, there never was a Time when Prayer and Humiliation were more incumbent upon us. Tho' it has of late been difficult for us to advise, or even correspond as usual with our Brethren the Clergy of New York, we find that they have likewise in their Turn officiated to their Provincial Congress now sitting there as Mr. Duché did both this year and the last at the opening of the Continental Congress. Upon this fair and candid state of things, we hope your Lordship will think our conduct has been such as became us and we pray that we may be considered as among His Majesty's most dutiful and Loyal subjects in

this and every other transaction of our lives. Would to God that we could become mediators for the Settlement of the unnatural Controversy that now distracts a once happy Empire. All that we can do is to pray for such a Settlement and to pursue those Principles of Moderation and Reason which your Lordship always recommended to us. We have neither Interest nor Consequence sufficient to take any great Lead in the Affairs of this great Country. The people will feel and judge for themselves in matters affecting their own civil happiness; and were we capable of any attempt which might have the appearance of drawing them to what would be a Slavish Resignation of their Rights, it would be destructive to ourselves as well as to the Church of which we are ministers. But it is but justice to our Superiors and your Lordship in particular to declare that such conduct has never been required of us. Indeed could it possibly be required, we are not backward to say that our Consciences would not permit us to injure the Rights of the Country. We are to leave our families in it and cannot but consider its Inhabitants entitled, as well as their Brethren in England, to the Right of granting their own money, and that every attempt to deprive them of this Right will either be found abortive in the end or attended with evils which would infinitely outweigh all the Benefit to be obtained by it. Such being our persuasion, we must again declare it to be our constant Prayer, in which we are sure your Lordship joins, that the hearts of good and benevolent men in both Countries may be directed towards a Plan of Reconciliation worthy of being offered by a great Nation that have long been the Patrons of Freedom throughout the world, and not unworthy of being accepted by a People sprung from them, and by birth claiming a participation of their Rights. Our late worthy Governor, the Hon^{ble} Rich. Penn, esq., does us the favor to be the bearer hereof, and has been pleased to say he will deliver it to your Lordship in Person. To him therefore we beg leave to refer your Lordship for the truth of the facts above set forth. At the ensuing meeting of our Corporation for the relief of Widows, etc., which will be in the first week in October next, We shall have an opportunity of seeing a Number of our Brethren together and consulting more generally with them upon the present state of our affairs and shall be happy on all occasions in the continuance of your Lordship's paternal Advice and Protection.

(Signed)

RICHARD PETERS
W^m SMITH
JACOB DUCHÉ
THOMAS COOMBE
WILLIAM STRINGER
WILLIAM WHITE

On June 23, 1775, the Provost of the College and Academy, Dr. William Smith, preached a sermon in Christ Church "on the present situation of American affairs." It was delivered before a battalion of the volunteer militia of Philadelphia, and in the presence of the members of the Continental Congress and, as Silas Deane informs us, "a vast concourse of people." The impression produced by the appearance of this discourse in print was unexampled. Edition after edition was published and exhausted in Philadelphia and elsewhere. The Chamberlain of London ordered ten thousand copies to be printed at his expense, and distributed freely or sold at a mere nominal price. Other editions appeared in various cities abroad. It was translated into several foreign languages, as affording an authoritative statement of the condition of affairs in the Colonies. In the preface the author states his position and that of his brethren, as follows: —

Animated with the purest zeal for the mutual interests of Great Britain and the Colonies; ardently panting for the return of those Halcyon-days of harmony, during which both countries flourished together, as the glory and wonder of the world; he thought it his duty with the utmost impartiality, to attempt a statement of the unhappy controversy which rent the empire in pieces; and to show, if peradventure he might be permitted to vouch for his fellow-citizens, so far as he had been conversant among them, that the idea of an independence upon the Parent-country, or the least licentious opposition to its just interests, was utterly foreign to their thoughts; that they contended only for the sanctity of charters and laws, together with the right of granting their own money; and that our rightful Sovereign had nowhere more loyal subjects, or more zealously attached to those principles of government, under which his family inherits the throne.*

A copy of this sermon accompanied the letter given above, addressed to the Bishop of London. A little later, two sermons by the Rev. Mr. Duché, and one by the Rev. Mr. Coombe, appeared from the press.† That no sermon in print by Mr. White

* *Life and Correspondence of the Rev. William Smith, D.D.*, i. p. 518.

† The titles of these discourses were as follows: —

The Duty of Standing Fast in our Spiritual and Temporal Liberties; a Sermon Preached in Christ-Church, July 7th, 1775, before the First Battalion of the City and Liberties of Philadelphia; and published at their Request. By the Reverend Jacob Duché, M. A. Philadelphia: Printed and Sold by James Humphreys, Junior. M. DCC. LXXV. 8vo. Pp. iv. 24. Text, Galatians v. 1.

The American Vine, a Sermon Preached in Christ Church, Philadelphia, before

is extant was due not to a lack of sympathy with the cause of his countrymen, nor merely from his position as the junior assistant, but is explained in his own words:—

The principles which I had adopted, are those which enter into the constitution of England, from the Saxon times, however the fact may have been disguised by Mr. Hume; and were confirmed and acted on at the revolution in 1688. The late measures of the English government contradicted the rights, which the colonists had brought with them to the wilds of America; and which were, until then, respected by the mother country. The worst state of dependent provinces has been that which bound them to a country itself free. This is a fact sufficiently illustrated in the case of those of Rome; which were more miserable under the republic than under the emperors, monsters as the most of them were. Our quarrel was, substantially, with our free fellow subjects of Great Britain; and we never objected to the constitutional prerogatives of the crown, until it threw us out of its protection. This

the Honourable Continental Congress, July 20th, 1775. Being the day recommended by them for a General Fast throughout the United English Colonies of America. By the Reverend Jacob Duché, M. A. Philadelphia: Printed by James Humphreys, Junior. M.DCC.LXXV. 8vo. Pp. 34. Text, Psalm lxxx. 14.

"A Sermon Preached before the Congregations of Christ Church and St. Peter's, Philadelphia, On Thursday, July 20, 1775, Being the day recommended by the Honourable Continental Congress for a General Fast throughout the Twelve United Colonies of North America. By Thomas Coombe, M. A., Chaplain to the Most Noble the Marquis of Rockingham. Published by Request. Philadelphia: Printed by John Dunlap. M.DCC.LXXV." 8vo. Pp. 29. Text, 2 Chron. xx. 11, 12, 13.

The first of these discourses is reprinted in Moore's *Patriot Preachers of the American Revolution*, pp. 74-89.

With reference to these discourses the records of Christ Church, as given by Dr. Dorr in his History of this venerable Parish, afford us the following interesting particulars:—

June 15, 1775. "The Rector acquainted the Vestry that the Continental Congress having inserted a publication in this day's *Gazette*, recommending Thursday, the 20th day of July, as a day of general humiliation, fasting, and prayer through all the American provinces, requested that they would give him their advice with respect to his own conduct. The Vestry very readily told him that they knew the sense of the congregations in this matter, and assured him it would be universally expected by them that he should comply with the recommendation; and that if he did not, it would give great offence; and as this was the unanimous opinion of the Vestry, he declared his own sense of the matter, and told them that the Churches would be opened on that day, and divine service performed, and that there should be proper prayers and services, suitable to such a solemn humiliation, and notices should be given thereof in both Churches next Sunday." [Pages 175, 176.]

The Rev. Dr. Peters resigned the rectorship of the United Churches on the 23d of the following September, and the Rev. Mr. Duché was unanimously chosen rector in his place. The clergy of the united parishes, the Rev. Messrs. Duché, Coombe, and White, were all natives of the city of Philadelphia.

it did, independently on other measures, by what was called the prohibitory Act, passed in November 1775, authorizing the seizure of all vessels belonging to persons of this country, whether friends or foes. The Act arrived about the time of the publication of Paine's *Common Sense*. Had the Act been contrived by some person in league with Paine, in order to give effect to his production, no expedient could have been more ingenious. To a reader of that flimsy work at the present day, the confessed effect of it at the time is a matter of surprise. Had it issued six months sooner, it would have excited no feeling, except that of resentment against the author. But there had come a crisis, which the foremost leaders of American resistance were reluctant to realise to their minds.

Even in regard to war, there is a fact which shows how far it was from being sought for or anticipated by the American people. The congress of 1774 concluded their address to them, with advice to be prepared for all events; and yet, until the shedding of blood at Lexington, in April 1775, there was no preparation, beyond the immediate vicinity of the British army in Boston. The secretary of Congress, Mr. Charles Thomson, subsequently expressed to me his surprise at its not being generally understood, that the Congress perceived the probability of what came to pass; and were of opinion that it should be prepared for, by being provided with the means of resistance.

These things are said without disrespect to the personal character of the king of Great Britain. He took the part into which, perhaps, any man would have been betrayed by the same circumstances. You know my construction of the scriptural precepts, on the subject of obedience to civil rulers. It engaged my most serious consideration; and under the sense of my responsibility to God, I am still of opinion, that they respect the ordinary administration of men in power; who are not to be resisted from private regards, or for the seeking of changes, however promising in theory. In a mixed government, the constitutional rights of any one branch are as much the ordinance of God as those of any other. This view of the subject would be abandoned, if it could be proved to be more fruitful of disorder than its opposite. The latter is rather the cause of civil wars, as in the rebellions of 1715 and 1745. To talk of hereditary right, when the question is of the sense of the scriptural precepts, is beside the mark; for they look no further than to the present possessor of the power.* The contrary theory lands us on despotism; and if any should be reconciled to this, by the notion of its securing of tranquillity, there cannot be a greater mistake. If there be no constitutional check, it will be

* "In support of my ideas of the British Constitution, I might refer to many whom I esteem among the soundest divines of the Church of England; but will name one only, Bishop Sherlock. There is alluded to the thirteenth of the fourth volume of his *Sermons*." [Note added in 1830.]

found unconstitutionally, in some such shape as that of the prætorian guards of Rome, or of the janizaries of Turkey, or of the combinations of grantees in Russia.

However satisfactory this train of sentiment, at the crisis referred to, the question of expediency was problematical, considering the immense power of the mother country. Perhaps, had the issue depended on my determination, it would have been for submission, with the determined and steady continuance of rightful claim. But when my countrymen in general had chosen the dreadful measure of forcible resistance — for certainly the spirit was almost universal at the time of arming — it was the dictate of conscience, to take what seemed the right side. When matters were verging to independence, there was less to be said for dissent from the voice of the country than in the beginning. Great Britain had not relinquished a particle of her claim. Her commissioners did not pretend to any power of this sort from the Crown; and had they pretended it, there was no power in the Crown to suspend acts of Parliament, or to promise the repeal of them. On this ground, it must be perceived that the least defensible persons were they who gave their services to the engaging in the war, and then abandoned the cause. In proof of the fact of the almost universal disposition of the Americans, you may be referred to Bisset's *History of the Reign of George the Third*, written in opposition to the anti-government history of Belsham. It will not be unprofitable to you, to bestow your serious attention on the details made by the former, not merely of the injustice of ministerial measures, but of the folly of them; indications of the utter ignorance of our country, and of the consequent incapacity for the governing of it. Government confided, for information, on the persons whom they ought the most to have distrusted: and repeated failure did not cure them of the delusion, until the effect was irremediable.

Although possessed of these sentiments, I never beat the ecclesiastical drum. My two brethren in the assistant ministry preached animating sermons, approbatory of the war, which were printed; as did the most prominent of our clergy, Dr. Smith. Our aged rector, in consequence of increasing weakness, was retiring from the world. Not long before this time he resigned his rectorship, was succeeded by Mr. Duché, and soon after died. Being invited to preach before a battalion, I declined; and mentioned to the colonel, who was one of the warmest spirits of the day,* my objections to the making of the ministry instrumental to the war. I continued, as did all of us, to pray for the king, until Sunday [inclusively] before the 4th of July, 1776.†

* "The colonel alluded to was Timothy Matlack; whose ardor in the American cause cannot but be still remembered by many." [Note added in 1830.]

† Under date of "1776, July 4th, the records of Christ Church give the following important minutes:—

Within a short time after, I took the oath of allegiance to the United States, and have since remained faithful to it. My intentions were upright, and most seriously weighed. I hope they were not in contrariety to my duty.

"At a meeting of the Vestry, at the Rector's, July 4, 1776.

"Present — Rev. Jacob Duché, rector. Timothy Cuthbert, church warden. Jacob Duché, Robert Whyte, Charles Stedman, Edmund Physick, James Biddle, Peter De Haven, James Reynolds, Gerardus Clarkson, vestrymen.

"Whereas the honourable Continental Congress have resolved to declare the American colonies to be free and independent states; in consequence of which it will be proper to omit those petitions in the liturgy wherein the King of Great Britain is prayed for, as inconsistent with the said declaration, Therefore Resolved, That it appears to the Vestry to be necessary for the peace and well-being of the Churches, to omit the said petitions; and the rector and assistant ministers of the united Churches are requested, in the name of the Vestry and their constituents, to omit such petitions as are above mentioned." — Dr. Dorr's *History of Christ Church*, pp. 180, 181.

THE FIRST BISHOP OF NOVA SCOTIA.

II.—CATECHIST, ASSISTANT MINISTER, RECTOR OF TRINITY, NEW YORK.

MR. INGLIS entered upon his duties as Assistant Minister of Trinity Church, New York, and Catechist to the Negroes, on December 6, 1765.* Of his ministry in this new field, and especially of his discharge of the responsibilities of his calling, the historian of Trinity observes :—

That they were faithfully and conscientiously fulfilled, may be fairly inferred from the whole course of his former life, and from the growing estimate of the importance and value of his services, which ultimately raised him to the highest rank in his profession. But of the peaceful tenor of his days in this new situation, I have been unable to find any striking memento, except one in the parish record, which is somewhat remarkable—that during his connection with it, a period of seventeen years, he appears to have married nine hundred and twenty-five couples."†

To this summary of quiet, though most efficient, work we propose to add, with brief notices of the contemporary events of an ecclesiastical nature, transcripts of a number of unpublished letters, in which Mr. Inglis, addressing the secretary of the Venerable Society in England, speaks of his work, and records the matters passing under his observation while serving in New York. Though busied in his new work, Mr. Inglis did not forget his former charge, and referring to the loss of the two clergymen appointed by the Society to supply the missions at Dover and elsewhere in Delaware, he pleads earnestly and with argumentative skill and power for the appointment of Bishops for America without further delay :—

* Berrian's *History of Trinity Parish, New York*, p. 127.

† *Ibid.*, p. 127.

MR. INGLIS TO THE SECRETARY.

NEW YORK, *April 19, 1766.*

REV^d SIR, — This moment I received information of a vessel which is to sail from this Port to-morrow for London ; and am extremely sorry for the disagreeable news I have to acquaint you of by the opportunity — viz. the loss of the Rev^d Mess^r Giles and Wilson appointed by the Society to succeed me in the mission of Dover and Mispillion, who were shipwreck'd and drowned on the coast of America on Sunday the 6th inst. I am greatly distressed about the mission of Dover : — there is the most pressing necessity that it should be immediately supplied. I do not know of any person here that intends to take Orders soon, and therefore I earnestly request you, dear Sir, to use your interest with the Society to have the missions filled as soon as possible, that Dover at least may be supplied. The expense and hazard in going to England for Orders were always discouraging circumstances. This melancholy accident will increase our apprehensions of danger, and shows they are well founded. Nothing but our having Bishops here can remove these and many other grievances, which the American Churches labor under. Our having Bishops here on the terms we want them, is a thing so equitable in itself, and so essential to the interest of religion and our Church, that I am lost in astonishment at our being deprived of them so long. Why are we denied the common privileges of all other subjects, or why are we distinguished by grievances and persecutions to which all other denominations are perfect strangers ? Our Church must necessarily decline, while we are in this situation, and must finally sink unless the timely remedy is applied. If the Clergy of England, therefore, do not exert themselves, and with spirit second the applications hence on this head, a person without the spirit of Prophecy may easily tell what the event may be ; for my part I look upon it to be the immediate cause of CHRIST and His Church, and therefore every obligation we are under to serve these, calls on us to promote this measure, — as we want not to encroach on the liberties and privileges, civil or religious, of any other denomination, the most violent, unreasonable dissenter dare not openly avow his disapprobation of this measure. Some may murmur in secret, but as their murmurs will not bear examination, proceeding entirely from a perverse, persecuting spirit, they keep them to themselves. All of them that are moderate and reasonable, — and in charity we should suppose these to be in the majority, — own the necessity and equity of our having Bishops. This I know to be the case, but suppose they were violent in opposing this. Yet have they any right to do so or be heard ? have we not an equal right to oppose their having Ordinations and Synods and Presbyterys and Sessions, or might we not with equal justice oppose any sect here in having the full exercise of their disci-

pline and government. We have already seen what delays in this affair produce. They only weaken our cause and add strength to our opponents, and I pray God the Government may not have cause to repent when it is too late, their omission of what would be so great a means of securing the affections and dependence of the Colonies and firmly uniting them to the Mother Country. Even good policy dictates this measure, were the interest of religion and our Church left out of the question. I write this in a great hurry, and as I intend writing to you by the first opportunity that next offers, shall say no more on this head at present. It would give me great pleasure to hear from you and to be informed what steps have been taken or are proposed for bringing about this desirable event. Poor Giles has left an helpless widow and one orphan: they are in great distress. He involved himself considerably in debt to defray the expense of his going to England;—in more by far than all the estate he died possessed of will pay. His widow is a real object of Charity and as such I would beg to recommend her to the Society's notice. They are best judges how for they ought to consider her, and perhaps may depend on the sum already advanced to Mr. Giles. Mr. Wilson contracted some debts also, but he was not married. With sincerest wishes for your welfare, and that Providence may preserve you and make you instrumental in promoting the good of our holy Church,

I am, Rev^d Sir,

Your affectionate brother and humble Servant,

CHARLES INGLIS.

To this subject Mr. Inglis referred again and again in his letters to the Venerable Society. In a communication written shortly afterwards, he urges anew the plea for the establishment of Bishops in America, and the earnestness and directness of his language would seem to indicate that he wrote not only from strong personal convictions but in compliance with the solicitations of his brethren who had reason to believe that his words were deemed important and worthy of consideration by those to whom they were addressed:—

MR. INGLIS TO THE SECRETARY.

NEW YORK, *May 1st, 1766.*

REV^d SIR, — It is extremely unfortunate that both the missionaries appointed for that county should be lost. Infinite Wisdom, however, cannot err, and although the dispensations of Providence are often such that we cannot account for, yet it is our duty to be resigned. Out of this evil He may bring good to our Church. It may serve to let in a more striking light, the grievances and difficulties we have labored

under while deprived of the highest and most essential order of our Clergy. To this purpose it should certainly be improved and rouse our friends to exert themselves in our behalf. Sending over Bishops has been much talked of lately. I have made it my business to converse with several of the principal dissenters of different denominations on the subject, and I can assure you they have no objections to Bishops here provided they are not obliged to support them, and that Bishops are not vested with the same civil powers as in England. On a false supposition that both these would take place all their objections are founded. But when informed what provision has already been made for the support of one or more Bishops here, and that they are only to exercise that authority which is purely Episcopal without that connection as in England with the State, they are so far from making objections that they judge it highly reasonable, expedient, and necessary we should have Bishops to perfect our discipline and form of Government. These I can aver from my own knowledge are the avowed sentiments of some of the most sensible of the Presbyterians and Quakers on the Continent, for I have a pretty general acquaintance in six of its principal provinces. It is very necessary that something should be published here, to remove the false prejudices that many have taken against our having Bishops and set before them the terms on which we desire them. Something of this sort wrote coolly and clearly would be of infinite service. I had some intention of doing something in this way but am glad I am prevented by a much better hand taking it, a worthy clergyman in this neighborhood.

In May, 1766, the clergy of New York, with some of their brethren from Connecticut and New Jersey, assembled in "voluntary convention" in the city of New York, "for the sake of conferring together upon the most proper methods of promoting the welfare of the Church of England, and the interest of religion and virtue; and also to keep up as a body an exact correspondence with the Honorable Society." In the letter signed by the President of King's College and of the Convention, the Rev. Samuel Johnson, D. D., and to which were appended the names of the Reverend Messrs. Abraham Jarvis, Richard Charlton, Samuel Auchmuty, Myles Cooper, John Ogilvie, Samuel Cooke, Thomas B. Chandler, Samuel Seabury, Robert McKean, Charles Inglis, Leonard Cutting, Harry Munro, and Ephraim Avery, and addressed to the Venerable Society under date of May 22, 1766, reference is made to the disabilities under which the Church was laboring, and especially the inconveniences and dangers in the way of supplying vacancies in the

ministry. The death of Messrs. Giles and Wilson is referred to as illustrating this heavy burden, and the letter proceeds: "This loss brings to our mind an exact calculation made not many years ago, that not less than one out of five who had gone home for Holy Orders from the northern Colonies have perished in the attempt;—ten having miscarried out of fifty-one. This we consider an incontestable argument for the necessity of American Bishops."

Mr. Inglis, writing a little later to the secretary, renews his urgent plea for the relief desired:—

MR. INGLIS TO THE SECRETARY.

NEW YORK, July 10, 1766.

REVD SIR, — I cannot forbear mentioning the grief which was expressed by the inhabitants of these missions at the loss of the two worthy Clergymen appointed to succeed me, as well as their earnestness to have others sent to succeed them soon. It were much to be wished that they were gratified in this. The members of our Church are numerous here, and I do not know any on the Continent that are more zealous, or more firmly attached to her than they are, from principle and a conviction of the excellency of her constitutions and discipline above any other. But this zeal and attachment will necessarily abate if they are not soon supplied with a Clergyman and their numbers decrease, as the several sectaries that live among them are indefatigable in making proselytes of them. The division which the Society were pleased to make of the former mission gave me much pleasure. The Situation of the places and the state of things pointed it out. Some who were not well acquainted with the state of the mission proposed giving Duck Creek to Appoquinimick and Dover, with St. Paul's and the church at Mispillion. Nothing could be more injudicious. The fatigue of the mission as it stood when I officiated, was too great, but that division would make it much greater. Taking Duck Creek off, instead of diminishing would much increase it. Because being only 14 miles from Dover, and the road being very good, a ride of eighteen miles from Dover to Mispillion would make the return so much the harder, where the roads are bad and scarce any accommodations for a Clergyman, I sincerely wish the Society may continue the division it has already made. It will certainly be for the benefit of the missions and Clergy in my opinion and no person is better acquainted with the state of the missions than I am, nor can I have any view in recommending it than the benefit of the missions. A Roman Catholic Bishop has lately arrived at Quebec and was received with universal joy and congratulations as well by Protestants

as Papists. This, I hope, is a prelude to the like indulgence to the best friends that England has in America, the members of the Church of England. Surely it would sound very strange and the politics must be preposterous that denied them an indulgence which is granted to Moravians and papists, when equally necessary and as earnestly desired, yet no way more injurious to other denominations.

At the Annual Commencement of King's College, now reaching the close of its first decade of existence, Mr. Inglis received the honorary degree of Master of Arts. The graduating class in 1767 numbered but two, and but one of these, Peter Van Shaack, LL. D., attained eminence, while among those on whom honorary or *ad eundem* degrees were bestowed the Assistant Minister of Trinity stands preëminent. In 1770, Mr. Inglis became one of the governors of the College, an office which he retained until his removal from the city.

The next letter we give is in the same strain as the other communications to the society sent from the same source. In the MS. volume, whence it is transcribed, it follows a letter written by the Rev. Dr. Auchmuty on the same date, in which, after deprecating the bestowal of some special honor upon a leading Presbyterian lawyer, a bitter enemy of the Church,* the Rector of Trinity proceeds:—

If no opposition is made to such impolitic proceedings, and if these people are on all occasions to be indulged, while the clergy and professors of the Established Church meet with little countenance or promotion, the event must be the final ruin of the Church on this continent;—if this once takes place, farewell loyalty, obedience, and dependence.

These were pregnant words. It was daily becoming evident to all thinking men that the struggle between the opposing factions in politics and religion could not long be restrained.

MR. INGLIS TO THE SECRETARY.

NEW YORK, *October 17, 1767.*

REV. SIR, — The state of our Church here becomes more critical every day and the necessity of Bishops more apparent. No time in the memory of any one living has been more favorable for sending Bishops to America than the present. How much were it to be wished that this were the case in England. I trust, however, that period is not very distant, and that the united endeavors of the Society and

* Evidently Mr. William Livingston.

our other friends will prevail in procuring that relief for our Church which it so much stands in need of, by the establishment of an American Episcopate. Last month, there was a general congress of Presbyterian, Independent, and Congregational Ministers at New Haven in Connecticut, from most of the provinces on this Continent. Their design was to concert measures secretly, to oppose an American Episcopate and prevent the growth of the Church of God. Happy for us, their principles contain an antidote against the mischiefs they intended, they parted without doing anything, and thoroughly disgusted at each other. I attended as a deputy from the Conventions of New York and New Jersey, a Convention of our Connecticut brethren, who met at New Haven on the occasion.

In addition to his ministerial labors, Mr. Inglis had ventured upon authorship. The publications referred to in the following letter are noticed in the *Catalogue of Publications in what is now the United States, prior to the Revolution of 1775-6*, appended to the second edition of Isaiah Thomas's *History of Printing in America*, in two volumes (forming vols. v., vi. of *Archæologia Americana*), as follows:—

Inglis, Charles. *Essay on Infant Baptism*. 8vo, pp. 180. New York. Landaff, Bishop of, *Vindication of his Sermon from the gross misrepresentations and abusive Reflections contained in the Letter of William Livingston*. By a Lover of Truth and Decency. 8vo, pp. 82. New York.

Thus was the Catechist and Assistant Minister of Trinity laying the foundation of his future distinction.

MR. INGLIS TO THE SECRETARY.

NEW YORK, Nov. 27, 1768.

REV^d SIR, — . . . Jamaica, the principal town in the mission, is just twelve miles from New York, and by reason of its vicinity to the capital of the province may be considered of as much, if not more consequence than any other mission in this government. It is one of the four Parishes that are established by an act of our assembly, and £60 are annually levied for the support of a Clergyman. Few of the members of the Church of England within the mission are wealthy, for as the lands are valuable, they are generally parcelled out in small quantities among the inhabitants, who are numerous and chiefly dissenters. This mission had been vacant, for some time past, and has thereby considerably suffered, as the dissenters are generally active on such occasions to draw away the members of the Church. Some differences which have subsisted between the Congregations, prevented

their application to the Society for a missionary, since Mr. Seabury's removal. These differences, which were trifling in themselves and fomented chiefly by a few warm, imprudent men, I found no difficulty in composing. Among the other Clergymen of the city, I was invited to preach at Jamaica lately; the members of the three congregations attended, when I laid before them the ill effects and bad consequences of their divisions, and exhorted them to unite. This had so good an effect that they fixed on a day, which was the 8th inst., to meet in order to fall on the proper measures to procure a missionary. On being asked, I attended at the meeting and preached to them again, and afterwards they made several resolves, of which Mr. Bloomer will show you a copy. When I wrote last, I sent you my vindication of Bishop Ewer's Sermon preached before the Society, 1767, in answer to Mr. Livingston's insolent, abusive letter to his Lordship. I have not yet learned how the vindication was received on your side the Atlantic. It would give me much pleasure to find that you and such members of the Society, as have seen the vindication, approved of what I said in behalf of that venerable body who are indeed an honor to our nation and to the Reformation. Herewith I send you an essay on infant Baptism which I wrote lately. It was judged necessary here at this juncture. In both these pieces, especially the latter, I have endeavored to preserve that temper, and write with that candor, which should ever be preserved in religious controversies.

The controversy respecting an American Episcopate carried on in the columns of the press and in pamphlet issues of every style and form became daily more bitter, and the letter we give below presents an interesting picture of the state of the controversy at the time it was written. There can be no question that this apparently purely ecclesiastical question became inextricably mixed with politics, and that the apprehensions that an Episcopate was to be forced upon the Colonies with all the pomp and circumstance of the English hierarchy formed one of the grounds inciting the revolt of the Colonies. This is asserted definitely by no less an authority than Samuel Adams, the patriot leader of Massachusetts.

MR. INGLIS TO THE SECRETARY.

NEW YORK, Aug. 12, 1769.

REV^d AND WORTHY SIR, — Your polite, obliging letter of the 10th of last March came safe to hand, and I am extremely happy to find that the Society approve of the *Vindication* of the Bishop of Landaff's Sermon. Nothing could give me greater pleasure; I set the highest value

on their approbation, for which, however, in the present case, I am sensible, the *Vindication* is much indebted to that candor that hath always distinguished them. Upon reflection I am glad I preserved my temper so well, for when I sat down to answer Livingston's letter I felt the warmest indignation to see the Venerable Society's proceedings so abominably traduced, tho' dictated by the most benevolent Christian Spirit and tho' the members were solely actuated by a pious desire to diffuse the auspicious light of the Gospel among their unhappy brethren here, who are destitute of that light. But no integrity, no virtue or piety, however disinterested or sincere, can guard against the malignant breath of calumny. Livingston has not thought proper to make any reply to the *Vindication*. He hath abandoned his *letter* as defenceless and left it to shift for itself. On looking into some of the late reviews, I perceived that Livingston's *letter* to Dr. Chauncey's *remarks* on the Bishop of Landaff's Sermon were both reprinted in London, but no mention made of the *Vindication*; from which I concluded it was not reprinted. The Clergy here judge it necessary to have that done in order to counteract the ill effects that might be produced by the *letter* and *remarks*. At the desire of my brethren, therefore, I lately sent a corrected copy of the *Vindication* to Mr. Charles Rivington to be by him reprinted. I hope this step will not be disagreeable to the Society. I am extremely glad that Mr. Bloomer is appointed to the mission of Jamaica; he is safely arrived and settled in this mission. I have the pleasure to inform you that he is very much esteemed, is likely to do great service, that two of the congregations have punctually complied with their engagement already, and the third is deficient only in a trifle which, Mr. Bloomer informs me, will be made up in a few days. I am happy in the Society's approbation of what I did in this affair; they have a just claim to any services in my power, and in rendering them inclination and duty go hand in hand. Our paper war with the dissenters is now over. They retire from the field of controversy with much ignominy. In one of the last numbers of a periodical paper called the *American Whig*, written chiefly by Mr. Livingston, he published a long letter to the Bishop of Lincoln on the subject of his Lordship's Sermon before the Society in 1768. The letter is signed by the *American Whig*, that is Livingston's himself. It is an awkward kind of Panegyric on his Lordship's Sermon, but with the praise he has bestowed on the Bishop and his Sermon, much rudeness and misrepresentation are mingled. I returned an answer to the exceptionable passages in this letter, which was published in a periodical paper, written by the Clergy, in answer to the *American Whig*, and send it to you enclosed. Dr. Auchmuty lately sent you a *circular letter* and the articles of a Society of Dissenters formed in this city to oppose the settlement of an American Episcopate and the Church of England in

general. Such combinations, I think, are alarming and should rouse the friends of the National Church to use every prudent measure to counteract their pernicious designs. They may be attended by many serious consequences, unless prevented in time. The Clergy here think it will be necessary to transmit copies of the *circular letter and Articles* to the Secretaries of State, the Secretary of the Board of Trade, and Speaker of the House of Commons. The same ship by which this goes will probably carry these copies, and a letter to each of these persons. This circumstance, I hope, will contribute to turn the attention of our superiors to the Settlement of an American Episcopate. It is certainly a measure which is dictated by every motive of prudence and good policy as well as of Religion and Piety.

Be pleased, Sir, to return my sincerest thanks to the Society for the notice they have been pleased to take of the *Vindication* and its author, and assure them I have the highest sense of the Honor they have thereby done me. I am with much esteem, Rev^d Sir,

Your affectionate brother and very humble servant,

CHARLES INGLIS.

Mr. Inglis's name next appears with the names of the Rev. Samuel Auchmuty, D. D., and the Rev. Myles Cooper, LL. D., subscribed to a petition to the Venerable Society for the appointment of Governor Franklin to membership of the society. Accompanying this request was a private letter addressed to the secretary, from which we give an extract:—

MR. INGLIS TO THE SECRETARY. (*Extract.*)

N. YORK, Mar. 8, 1770.

REV^d AND WORTHY SIR,— . . . There are two things which I beg leave to recommend to your notice at this time: one is this. His Excellency W^m Franklin, Esq^r, Gov^r of N. Jersey, is desirous of becoming a member of the Society. This desire he signified to me that I might mention it to you, and this is the reason I write particularly about it, besides joining in a letter with D^{rs} Auchmuty and Cooper for the same purpose, which letter you will receive by this conveyance. Mr. Franklin is a gentleman of excellent sense and character, a warm friend to the Church of England, which he has frequently testified by his actions, and I verily believe will make a very worthy, useful member of the Society. I therefore request that you should in the usual manner propose him for a member. . . .

WILLIAM STEVENS PERRY.

THE FIRST PRESIDENT OF COLUMBIA COLLEGE.

Life and Correspondence of Samuel Johnson, D. D., Missionary of the Church of England in Connecticut and First President of King's College, New York. By E. EDWARDS BEARDSLEY, D. D., LL. D., Rector of S. Thomas Church, New Haven. Third edition. Boston and New York: Houghton, Mifflin & Co. 1887.

THE life of the First President of Columbia College will attract special interest and attention at this time, from the fact that the centennial of that institution has been so recently celebrated. The present prosperity of the College, its large corps of teachers, professors, tutors, and lecturers, its varied course of instruction, its numerous schools of knowledge in both arts and science, its long list of undergraduates, — all contrast strongly with its feeble beginning and its long-continued struggle for bare existence.

The like history has been repeated in connection with all the older colleges of the country. Harvard was started in 1638 upon a gift of £700 and a library of 300 volumes. The first class, consisting of nine, was graduated in 1642.

Yale College was chartered in 1701, at first located at Saybrook, but removed to New Haven in 1716. It was while the College was still at Saybrook that Samuel Johnson entered it as a student. In the manuscript autobiography of Johnson we have evidence of the low standard of learning in America at that day as compared with the requirements and expectations of the present time. "The utmost as to classical learning that was now generally aimed at," says the autobiography, "and, indeed, for twenty or thirty years after, was no more than to construe five or six of Tully's Orations and as many books of Virgil poorly, and most of the Greek Testament," with a portion of the Hebrew Psalter.

The difficulties and struggles of King's College, by which

name Columbia was known previous to the American Revolution, were the common lot of all educational institutions while the country was still sparsely inhabited and money and capital scarce, so that we are not surprised to read in the life of its first President of the trouble experienced in securing suitable instructors, and that there were few in number, consisting of two or three at the most; and sometimes the President was left alone with the entire work upon his hands. Under such circumstances it speaks well for the efficiency of Dr. Johnson, that at the first commencement the graduating class numbered eight, although at the second commencement there was but a single graduate, and at the third, six.

Samuel Johnson was born in Guilford, Connecticut, 1696 O. S. "Among his earliest recollections, he mentions finding in a book of his grandfather's several Hebrew words which excited his curiosity, but no one could tell him their meaning or explain them further than to say they belonged to the original language in which the Old Testament was written." After a varied experience with tutors, most of whom were but ill qualified for their work, he was at the age of fourteen pronounced fit to join the college at Saybrook. The library of the college was at this time exceedingly scanty. Its beginning was "a contribution of about forty folio volumes, almost all theological, and given by different ministers of the colony," for founding a college in Connecticut. "The next year, 1701, this library was increased by another private donation," and in 1714 (the year of young Johnson's graduation) "the agent of the colony in England sent over a valuable collection of eight hundred volumes. Among these were works of eminent members of the Church of England, both clergymen and laymen. Johnson and his literary friends eagerly embraced opportunities of becoming acquainted with the new collection, and read for the first time the works of some of the best English divines and philosophers."

Two years after graduating, upon the removal of the college from Saybrook to New Haven, Mr. Johnson was appointed one of the two tutors selected to carry on the work of instruction. The opposition to this removal had been so strong as to create two parties, and a tutor had been selected from each with a view to reconciling the contestants. The tutor from the Saybrook party, however, declined the position. "Johnson therefore was obliged to enter upon the tutorship alone, and with

about fifteen students from the sea-side began his course of instruction at New Haven, being assisted by Mr. Noyes, the minister of the town." In this position Mr. Johnson remained three years, when he retired to devote himself to the study of theology, to which he had always intended to devote himself. He was "ordained at West Haven in the Congregational way," on March 20, 1720, "having been," according to his own account, "a preacher, occasionally, ever since he was eighteen." His reason for settling in so small a place was that he might be near the College and its library, and might enjoy the society of cultivated and literary men. He continued to be a diligent student of both theology and philosophy.

It was at this time he became acquainted with the Book of Common Prayer. The course of study which he pursued may be learned from his catalogue of books for careful perusal. "At the head of this list stands the Liturgy of the Church of England, followed immediately by Potter on *Church Government*, and Patrick's *Devotions*; and a little later by *The Whole Duty of Man*, Wall on *Infant Baptism*, Echard's *Church History*, and Hooker's *Ecclesiastical Polity*." The result of such a course of reading upon a mind constituted as was that of Mr. Johnson, clear and logical, and naturally guided by law and order, can be readily imagined. His thoughts upon the topics discussed in these treatises were not confined to himself. Six of those who occupied responsible positions in and around New Haven shared with him in the earnest and thorough examination of these topics. Among the six were Cutler, the Rector of the College, and Brown, the chief instructor under him. Mr. Johnson records in his private journal that on the fourth of November, "by God's grace," he first communicated with the Church of England, and on the next day he started for England to seek ordination at the hands of a Bishop. The voyage across the ocean a hundred and fifty years ago was by no means a pleasure trip. The vessels were small, uncomfortable sailing-vessels, much tossed about by even moderate storms, and occupied from one to two months in the voyage. Johnson, on landing at the Isle of Wight, records in his journal: "Thus ends our boisterous and uncomfortable voyage, after five weeks and four days."

Discomfort and loss of time were not, however, the only drawbacks to this long and tedious journey in quest of valid Orders. There seems to have been a strange fatality connected with

these efforts, as though the Divine Providence were seeking to rebuke those who made such journeys necessary. Of fifty-one, who went from this country for ordination in a little more than forty years, ten had fallen victims to disease while on the way, or had perished in shipwreck. "It was a greater loss," said Johnson, "to the Church here in proportion than she suffered in the times of Popish persecution in England." This great sacrifice of life was earnestly pleaded as in itself a sufficient reason for the appointment of at least one Bishop for the Colonies, that the Church of England should not be placed at so great a disadvantage in comparison with the Dissenters; but all in vain. Supposed political interests stood in the way, and continued to exercise a controlling influence over the home government, without whose consent the Bishops could not act, until after the very opposition which, by such conduct, they sought to conciliate, they rent the tie which bound the Colonies to the mother country, and had established an independent government.

On March 22 of the succeeding year, Mr. Johnson was ordained Deacon by the Bishop of Norwich, and on the 31, Priest by the Bishop of London. The journal of Johnson, of which copious extracts are given in his biography, gives us a vivid glimpse of clerical life in England a century and a half ago. It contains facts and remarks written at the very time, and therefore with the exact coloring and flavor adapted to the period itself, such as no modern writer could possibly give. The character of the Church services and sermons, the manner of observing Sunday, the occupation, work, recreations, and amusements of the clergy are all more or less frequently noted, and in some respects, the last two items at least, differ much from what at the present day would appear seemly or perhaps even correct. Yet, withal, there was an evident simplicity and devoutness, and a desire to adhere to right doctrine and precept, and a zeal and earnestness for the truth.

On July 26, Mr. Johnson left London on his way home. On September 22 he wrote in his journal: "God be praised, this day after eight weeks from London and above six from the Lizard, we made Piscataqua, and landed there. And so ends my voyage for England. We go hence for Boston by land."

After his return from England Johnson was settled at Stratford, where it was necessary to build up the Church from its

very foundation. "At this time there was no house of public worship for Episcopalians in the Colony, but one had been commenced in Stratford, and was opened for religious services on Christmas-day, nearly fourteen months after his establishment in that town." "The position of Johnson now made him influential among the friends of the Church throughout New England. He was the only Episcopal clergyman in Connecticut, and had strong adversaries around him in those from whose fellowship he had withdrawn. They did much in conformity with the narrow spirit of the age to thwart his plans and drive him from the Colony, by rendering his situation uncomfortable and embarrassing. But he had prepared himself for all such opposition, and nothing helped more to wear off its edge and win for him the respect and confidence of many, who were at first suspicious of the purity of his motives, than his constantly cheerful and benevolent temper, and the frankness and courtesy with which he defended his opinions."

The firmness with which Mr. Johnson maintained his views produced a great effect upon the thinking and fair-minded members of the community. Many followed his example in leaving the Congregational ministry and conforming to Episcopacy, and among the people a spirit of religious inquiry had been awakened which it was not easy to check. A very bitter spirit was aroused, of which Johnson frequently complains in his letters and in printed pamphlets. "My writing my former letter," he says in one of the tracts called "Letters from a Minister of the Church of England to his Dissenting Parishioners," "to take off the aspersions which have been injuriously cast upon the Church, was principally occasioned by this very J. G. who without any manner of provocation had (as some of his friends have owned) written a scurrilous paper or verses, which did most abominably misrepresent and abuse the Church, and tend to beget in people a very wrong notion of it, and a bitter, uncharitable temper towards it."

Johnson, however, had to contend not only against the bigotry of sectarianism, but also against Socinianism, infidelity, and fanaticism, all of which were beginning to make sad inroads upon the orthodoxy of New England. Through his intimacy with Governor Burnet of New York, who was a zealous champion on the side of Clark, Whiston, and Hoadly, Johnson was drawn into the Bangorian controversy. The specious ar-

guments of these polemics were met by the plain and evident meaning of Scripture and the authority of Divine revelation. "I cannot conceive how a great many texts of Scripture can be fairly accounted for on the Socinian hypothesis; and as for Tritheism, that is demonstrably and utterly inconsistent with reason as well as Scripture. But that of the inequality, though reasonable and intelligible enough and very well accounting for most texts of Scripture relating to this subject, yet there are some texts which I wish I could, but cannot find reconcilable to it, without too great a violence done to them. It seems to me, therefore, there must be a fourth hypothesis possible, though it may not be comprehensible or explicable; and yet, so far as it is discovered to us, it is intelligible, and because it is Divinely revealed it must be credible."

The Rev. George Whitfield came to New England in the autumn of 1740, and by his extravagant declamation and fierce denunciations aroused an intense excitement among all classes of men. He had been ordained by the Bishop of Gloucester, but very soon put himself beyond the sympathy and sanction of the Bishops and clergy of the Church. The attempts to restrain him within due limits, and thus render his extraordinary power to move men of some real benefit, seem to have exasperated him against all Church authority, and caused him to break forth in the most bitter invectives. These diatribes induced many among the Congregational ministers the more to encourage and promote the irregularities of Whitfield, although, no doubt, many regarded the excitement and alarm which he had such power to produce as really conducive to calling forth true repentance and genuine conversion.

But those who welcomed and caressed him with the idea that his course was calculated to check among their people a growing attachment to the doctrines and worship of the Church, discovered at length that, so far from this, it shattered and divided their own Churches, and, in the end, rapidly increased and strengthened the Communion which they expected to see dwindle and die.

Johnson, in a letter to Bishop Berkeley, testifies:—

The Church, indeed, has not as yet much suffered, but rather gained by these commotions, which no men of sense of either denomination have at all given in to, but it has required great care and pains in our clergy to prevent the mischief. How far God may permit this madness of the people to proceed, He only knows. But I hope that

neither religion nor learning will in the whole event of things much suffer by it.

To President Clap of Yale, he declares :—

I would have you understand that my zeal for that sacred *depositum*, the Christian Faith, founded on those principles, — a co-essential, co-eternal Trinity, and the Divinity, Incarnation, and Satisfaction of CHRIST, — is the very and sole reason of my zeal for the Church of England, and that she may be promoted, supported, and well treated in these countries ; as I have been long persuaded that she is, and will eventually be found, the only stable bulwark against all heresy and infidelity which are coming in like a flood upon us, and this as I apprehend by the rigid Calvinism, Antinomianism, enthusiasm, divisions, and separations, which through the weakness and great imperfection of your constitution (if it may be so called) are so rife and and rampant among us. My apprehension of this was the first occasion of my conforming to the Church, and hath been more and more confirmed by what has occurred ever since.

The University of Oxford conferred upon Samuel Johnson the degree of Doctor of Divinity, by diploma, February, 1743. This honor was conferred upon him, not simply as a recognition of his laborious and successful services in establishing and building up the Church in Connecticut, although this fact was specially mentioned in his diploma, but also for his learning and intellectual ability, which had become widely recognised in both America and England. He had very ably defended with his pen not only the Church but also the revealed doctrine of Holy Scripture. He had corresponded frequently with Bishop Berkeley and others, and discussed with them many subtile questions of both moral and intellectual philosophy. The discussions thus carried on for many years were finally embodied in a work published three years after he received his degree, to which he gave the title *A System of Morality*. The treatise consisted of two parts : one dealing with ethics in a speculative aspect, and the other with the practical duties that result from established truths.

This work was afterwards enlarged and published under the title of *Elementa Philosophica*. It embraced the two divisions : "*Noetica*, or Things relating to the Mind or Understanding ; and *Ethica*, or Things relating to the Moral Behaviour." It was dedicated, "from the deepest sense of gratitude," to Bishop Berkeley, and printed by Benjamin Franklin. The *Noetica* was

mainly new, designed to exhibit "the principles of knowledge and the progress of the human mind towards its highest perfection." The latter portion was a second edition of his *System of Morality*.

Beside the attention given to the study of philosophy and morality, Dr. Johnson was an excellent linguist, especially in the sacred tongues. The eagerness shown to ascertain the meaning of certain Hebrew words, in early childhood, grew into a strong desire to become thoroughly acquainted with the original languages of Holy Scripture. His fondness for Hebrew led him to study thoroughly the theories and interpretations of John Hutchinson, of whom he seems to have formed a very just estimate: "Though in many things he seemed to overdo and go into extremes, and his language was obscure, yet no man in these last ages ever appeared to have so laboriously studied and so thoroughly understood the Hebrew language as Mr. Hutchinson." At a later period of his life Dr. Johnson prepared a Hebrew Grammar, which he necessarily sent to London to get printed. It met with so much favor that four years afterwards a second edition was issued, "corrected and much amended." Its receipt was acknowledged with approbation by Robert South, then Bishop of Oxford and author of the *Praelections on Hebrew Poetry*. So well known was Dr. Johnson as a Hebrew scholar, that Dr. Kennicott, when collating the Hebrew manuscripts of the Old Testament, thinking that possibly some might have been carried to America, sent an inquiry to him, believing that he would be most likely to know of their existence, if any were on this side the ocean.

From 1723 to 1754, Dr. Johnson continued his ministerial work at Stratford, not only building up a strong parish in the midst of much personal opposition, but exerting a wide-spread influence throughout the entire Colony of Connecticut. He was also regarded by Churchmen in other Colonies as the most able defender, in America, of the Christian Faith and of primitive ecclesiastical order.

Yale College had received large benefactions from members of the Church of England, chief among whom was Bishop Berkeley, who "conveyed to the corporation his farm at Whitehall, of ninety-six acres," and, with the assistance of his numerous English friends, sent over, "in 1733, a donation to the library of nearly one thousand volumes, valued at about £500," — the finest col-

lection of books, according to President Clap, which had then ever been brought to America. Notwithstanding this, obstructions were constantly placed in the way of members of the Church of England availing themselves of its educational advantages, unless, at least while resident in College, they forsook the services of their own Church. Johnson frequently complains of this want of liberality, which, under the circumstances, he considers not only inexcusable but inconsistent with strict justice and equity. When his own son was in College, complaint was made to the authorities in England, in which the father seems to have been blamed for allowing his son to submit to such regulations, to which he made reply, "As to my son, I am, and so is he, as far as you can be, from approving his going to meeting, and would by no means permit it if it were possible to avoid it consistently with his having a public education."

This state of affairs naturally turned the thoughts of Churchmen towards the establishment of a college which they might themselves control, and to which their sons might be sent without being surrounded by religious influences inimical to their ecclesiastical principles. A few gentlemen, chiefly members of the Church of England, were leading spirits in the movement, and guided it so as to secure the erection of the college on the broad grounds of Christian liberality. It appears to have been the intention in the original endowment of Trinity Church in the city of New York, to connect the promotion of learning with the interests of religion; and a lot of land in a favorable locality, belonging to the Vestry, was given for the use of the proposed college, upon condition that the president thereof for the time being should be in communion with the Church of England, and that the Morning and Evening service in the college should be the liturgy of the Church, or such a collection of prayers out of the liturgy as should be agreed upon by the president or trustees or governors of said college." In 1754, Dr. Johnson was invited to become the President, which position, after considerable hesitation, he concluded to accept.

The organisation of the College met with violent opposition on the part of leading Presbyterians, who joined with the free-thinkers in a protest to the Colonial Assembly against granting a charter and voting a subsidy. The college, from the very beginning, met with considerable difficulty in securing funds for the support of suitable professors and for erecting the necessary

buildings. In the year 1762, "an opportunity offered of soliciting subscriptions in England through the agency of Dr. James Say; and the President of the College urged the governors to accept his services and furnish him, not only with the requisite authority, but with suitable addresses to the King, the two Archbishops, the Universities of Oxford and Cambridge, and the Society for the Propagation of the Gospel in Foreign Parts." This application met with a considerable degree of success, although the Rev. Dr. Smith, the Provost of the College in Philadelphia, was engaged in the same work of solicitation for that institution. The two, however, acted together and in perfect harmony. "The joint contributions yielded to King's College the net sum of nearly six thousand pounds sterling, which, with the legacy of Mr. Murray (an estate amounting to six or seven thousand pounds) and other donations, constituted for the time a sufficient endowment."

Domestic affliction, the disturbed state of the country, and his increasing infirmities led Dr. Johnson in the year 1763 to think of retiring from the College, that he might end his days in quiet tranquillity. It was a time of war during the whole of his presidency, and the expenses of living in town had been much greater than was expected, so that his connection with the college had been a sacrifice to him in a pecuniary point of view. He did not, however, cease to be interested in the college; and Mr. Cooper, his successor in the presidency, used to spend a portion of his vacations with him, that they might consult together and devise good things for its welfare. Dr. Johnson paid a visit to New York in May, 1766, and was present at the annual commencement held on the twentieth of that month in Trinity Church. He found the College in a prosperous condition and the graduating class the largest hitherto sent forth.

After his retirement from the presidency of King's College, the Society in England opened the way for his return to Stratford, where, with the aid of an assistant, part of the time, he continued to discharge the duties of a rector. He still used his pen in defence of the Church, keeping up a large correspondence with the authorities and with personal friends in England, and at last quietly sank to rest January 6, 1772.

There are many subjects of interest connected with the life of Dr. Johnson. He was one of the leading Churchmen of the day, actively engaged in promoting every plan that would extend

her influence and usefulness. He urged with great earnestness and persistency the appointment of Bishops for this country; and although he could not prevail upon the English ministers to accede to his requests, the cogency of his arguments and his facts were recognised by all, Bishops and laity, who had the real interests of the Church at heart.

Beside this, Dr. Johnson was no mean philosopher. For forty years he corresponded with Bishop Berkeley, chiefly upon philosophical subjects, and his ethical publications were highly esteemed by competent judges.

Those who take an interest in missionary work, or in ecclesiastical order, or philosophy, or education, will find much in this biography of Dr. Johnson to occupy their thoughts and afford food for useful reflection.

WM. W. OLSEN.



OUR ARCTIC PROVINCE.

Our Arctic Province. Alaska and the Seal Islands. By HENRY W. ELLIOTT. New York: Charles Scribner's Sons, 1886.

WE cannot but feel a real sympathy for coming generations who will have "no more worlds to conquer," no unknown lands to explore: for we can remember when China, Japan, and Corea were forbidden ground for the feet of curious "barbarians;" when the continent of Australia was *terra incognita*; when less was known of our own country, North and West of the Missouri, than is now known of the interior of Africa; and when on our maps a huge blank space beyond the Mississippi bore the title in straggling letters, "Great American Desert." In those days we read the Voyages of Cook and Vancouver, and knew in a general way what was the contour of the Northwest coast of our continent which in the atlas was marked as "Russian Possessions;" but we had then no settlements and but few trading stations on the Pacific, and accounts of discoveries of and in other regions were more interesting, — the supply of unknown islands not being exhausted. In 1867, when our government bought these possessions from Russia, most people considered the purchase to be a foolish one, and that we had expended seven million two hundred thousand dollars in gold for the nominal sovereignty of a region arctic in climate and utterly worthless, a lordship over a barren land and an ice-encumbered sea. Even now but little is generally known of Mr. Seward's purchase, and few people understand either the extent or value of the territory which we call "Alaska." Very few realise that the rule of the United States extends through one hundred and six degrees of longitude, nearly one third of the distance around the globe; that it reaches nearer to the pole on the north than to the equator on the south; that from San Francisco it is farther to our westernmost limit than to the border at Eastport in Maine; or that to find the geographical

centre of the republic one must sail forty miles out into the Pacific, due West from the mouth of the Columbia River. Many are aware that, through the lease of the Probilov Group of Seal Islands to the Alaska Commercial Company, the government receives a fair annual percentage on the cost of the whole purchase, but not so many know that the territory is rich otherwise in its natural products, or that it is capable of returning — in peltries, from fisheries, and in timber — a yet larger revenue to our people. And it will surprise some to be told that in ordinary winters the thermometer in New York falls lower than it does at Sitka, or that over vast regions near the coast the greatest annoyance, from May to October, arises from the numbers and venomous character of the mosquitos.

To write a good book descriptive of any country, the author must be able to describe what he himself has seen, without intruding his own personality too much into the text. He must have an instructed eye which knows what to see, and he must be able to describe what he sees simply and clearly. He must not dally too much with trifles; but, so far as is consistent with perspicuity, must condense his narrative. If besides all this he is well informed in natural history, botany, and geology, he is well qualified for the task. Mr. Elliott, possessing all these qualifications and observing these limits, has satisfied us completely. His visits to Alaska were repeated in different years, and his observations embraced all seasons. He has not asked us to listen to the story of the little inconveniences of travel, or to interest ourselves in his fellow-voyagers, but he has systematically and clearly described the country: proceeding from South to North, he has presented to us not an itinerary but a panorama of the scenery, introducing enough concerning the people, their dwellings, their boats, their costumes and customs, to give life to the picture; and, as we turn the last page of his book, we feel confident that we have learned a good deal about Alaska. His account of the animal and vegetable life of the territory, its beasts, birds, fishes, and flora, are especially satisfactory to the non-scientific reader. He has observed the amphibians with patience, care, and intelligence, and his account of the life of the fur seals and the people who occupy the Probilov Islands is simply exhaustive.

To us of the Atlantic slope, whose coast, from Massachusetts Bay to Mexico, exhibits the tamest imaginable outlines, — sand

beaches and lagoons, broken occasionally by low bluffs, — the West coast is a revelation. Here in the East only one small mountain (Desert) rises directly from the sea; but there, from the coast range in California, northward to and beyond Bering Straits, except perhaps at the alluvial delta of the great Yukon River, mountains are always in sight, and among them are some of the loftiest in the world — S. Elias nineteen thousand five hundred feet, and Wrangel twenty thousand feet high. As one coasts along our Eastern shores, unless the craft be small, a wide offing from the low-lying land must be kept; but on the Pacific, sea-going steamers may keep well in shore and at the Straits of Fuca may turn boldly inland, thence for a thousand miles to navigate interior waters, a succession of sounds and straits where the great waves of the Pacific rarely intrude, and where on either side, as the ship steams through quiet waters, there is a succession of most attractive sea-shore views.

To the left, as the steamer enters the beautiful waters of Clarence Straits, the abrupt, densely wooded shores of Prince of Wales Island rise as lofty walls of timber and of rock mossy and sphagnous, . . . while on the right hand you turn to a delighted contemplation of these snowy crests of the towering coast range which, though thirty and fifty miles distant, seem to fairly be in reach, just over and back of the rugged, tree-clad elevations of mountainous islands that rise abruptly from the sea canal in every direction. [Page 16.]

Certainly, the scenery of this Venetian wilderness of Lower Alaska is wonderful and unrivalled, — the sounds, the gulfs, bays, fiords, and river estuaries are magnificent sheets of water, and the snow-capped peaks which spring abruptly from their mirrored depths give the scene an ever changing aspect. At places the ship seems to be really at sea, then she enters a canal whose lofty walls of syenite, slate, and granite, shut out the light of day, and against which her rigging scrapes and the passenger's hand may almost touch. A hundred thousand sparkling streams fall in feathery cascades adown their mural heights, and impetuous streams beat themselves into white foam as they leak into the eternal depths. [Page 23.]

These extracts may not be ensamples of classical English, but they are understandable descriptions of scenes which we orientals must go far to see, and which are worth the journey.

Beyond the region of this inside navigation, with its sounds and straits, its cascades, mountains, and sea-washed glaciers, the voyager may strike out again into the rough seas of the wind-swept Pacific and skirt the mountainous coast of the

alpine region of S. Elias, whose peaks are visible one hundred and more miles at sea ; he may find quiet waters again in the gloomy grandeur of Prince William Sound, or, doubling the Kenai peninsula, may venture with fear and trembling on the dangerous navigation of Cook's Inlet, and see its rushing tides, its smoking volcanoes, and its brighter sunshine ; — thence he may coast the Aleutian chain of islands, or dash through some narrow strait and emerge into the bright waters of the Bering Sea, and so, past the vast delta of the Yukon, one of the great rivers of the world, through Bering Straits north into the Arctic Sea.

Everywhere he will have seen natives living by their fisheries ; sometimes taking huge halibut by hook and line out on the deep ocean in their light canoes, or more frequently with rude implements, or with no implements at all, hauling salmon out of streams often so crowded with their kind that some are pushed by others out upon the land. He will be glad to know that these natives are mostly Christians, and will rejoice to see in almost every hamlet the Greek cross surmounting the largest of their huts. He will, if it be a summer voyage, have bemoaned the prevalence of dripping fogs which disturb the captain's rest, and which shut down upon some lofty summit or some charming view when only a glimpse had been enjoyed, or veiled the whole world in gloom for days.

Out in the Bering Sea, two hundred miles from any other land, lie the Probilov Islands, S. George and S. Paul, better known as the Seal Islands. With the exception of Bering and Copper islands on the Russian coast, these are, in the whole world, the only resort of the true fur seals. Here, once a year, these amphibians, who have been scattered for thousands of miles through the Pacific Ocean, come in almost incredible numbers, until at last the breeding and hauling grounds are brown with them, and nearly five millions are on the shores. Here their young are born and learn to swim, and after a stay of three months in this to them attractive climate, and after spending much of the time on land, they return again to their water life and their winter homes.

By a very wise arrangement the islands are made a preserve and the annual catch is limited to one hundred thousand skins, and those of the young males, a number too small to have any effect in thinning out their vast rookeries. The Alaska Com-

mercial Company, which holds the business as a monopoly, appears to have dealt honestly with our government and liberally with the islanders, who are all their employees, and it is to be hoped that a state of affairs so profitable for all concerned may be continued; but since Mr. Elliott's visit, indeed since the publication of his book, foreign vessels have attempted to obtain a share of the rich harvest by killing the seals as they disport themselves in the neighboring waters. Happily the dense fogs of summer and the marine league-limit restrict these operations; it would be sad if by poaching on our preserves these intruders should kill the goose which lays our golden eggs, and these islands so important now should be left deserted, to be mere stumbling-blocks to whalers.

We have found the book full of interest and information; but it is true that at its end there seems to be a not unnatural glee when the author, who has been guiding us through a land of grandeur and beauty, but also a land of fog and rain, mosquitos and vile odors, closes with the words, "The circuit of Alaska has been made—its impressions we have recorded, and the path from here home is a bee-line to the Golden Gate."

THE LAW OF THE CHURCH IN THE UNITED STATES.

CHAPTER I.

DEFINITION OF THE TERMS USED.

BEFORE proceeding to treat the first topic, — The Constitution and Canons of the Church in the United States, — it will be well to define the two leading terms used in the title of this work, viz., *Law* and *Church*. The historical treatment of them will be reserved for the fifth topic, Ecclesiastical Jurisprudence — Canon Law.

Meanings of the term Law.

The Primary meaning of the term Law is, a rule of action or conduct laid down by a Supreme power.

Origin of Law.

Law being the expressed will of a sovereign authority, its primary source must be Divine, not only in order of time, but in dignity and importance. For the Christian believer no higher authority can be cited than S. Paul.

Let every soul be subject to the higher powers. For there is no power but of God: the powers that be are ordained of God. [*Epistle to the Romans* xiii. 11.]

And again:—

By Me kings reign and princes decree justice. By Me princes rule, and nobles, even all the judges of the earth. [*Proverbs* viii. 15, 16.]

For the nation and the kingdom that will not serve Thee shall perish: yea, those nations shall be utterly wasted. [*Isaiah* xl. 12.]

Hooker concludes his first book of the *Laws of Ecclesiastical Polity* with these words:—

Wherefore, that here we may briefly end: Of Law there can be no less acknowledged, than that her seat is the bosom of God, her voice,

the harmony of the world ; all things in heaven and earth do her homage, the very least as feeling her care, and the greatest as not exempted from her power : both Angels and men and creatures of what condition soever, though each in different sort and manner, yet all with uniform consent, admiring her as the mother of their peace and joy. [Hooker's *Ecclesiastical Polity*, p. 285, Keble's Sixth Edition, 1874.]

Ancient Systems of Laws.

The earliest systems of law we meet with are the Mosaic, the Twelve Tables, the laws (so called) of Manu, the Attic Code of Solon, and the Koran. In all were "mingled up religious, civil, and merely moral ordinances, without any regard to differences in their essential character ; and this is consistent with all we know of early thought from other sources, the severance of Law from Morality, and of Religion from Law, belonging distinctly to the later stages of mental progress." [Maine's *Ancient Law*, p. 15.]

The Separation of Civil and Ecclesiastical Law.

The learned Bishop of Chester, Dr. Stubbs, in his lectures on *The History of the Canon Law in England* [Medieval and Modern History, p. 296], says : "In the middle of the sixth century Dionysius Exiguus, a Roman abbot, compiled the collection of Canons which was the germ and model of all later collections. Nearly at the same time, both in the Eastern Church under John the Faster, and in the extreme West under the Irish and other Celtic missionaries, began the compilation of Penitentials ; and in the same century the Emperor Justinian completed the great body of the Civil Law."

Ecclesiastical Law.

Ecclesiastical Law embraces all the laws that govern the Christian Church, and includes the Divine Law, the Canon Law, and that part of the Civil Law affecting the Church.

Canon Law.

The word Canon is derived from the Greek *κάνων*, and means a rule or measure. In Ecclesiastical Jurisprudence, it means a law promulgated by the Church for the government of the faithful. Mr. Dodd has [*History of Canon Law*, p. 56], with the aid of Sir Thomas Ridley [*A View of the Civil and Ecclesiastical Law*, p. 97], formulated the following definition :—

Canon Law is neither more nor less than a rule, because it is intended to keep a man straight in faith as well as practice, "drawing him neither on one side nor the other, but rather that which correcteth that which is out of level or line."

A *Canon* is said to be that Law which is made and ordained in a General Council or Provincial Synod of the Church. . . . *Secondly*, it is to be noted, that by the *Canon-Law* under the Name and Appellation of a *Canon* is included every Ecclesiastical Constitution ; therefore if we take the word *Canon* in a large Sense, it is the same Thing as an Ecclesiastical Constitution ; but, taken strictly, it is a Constitution made in some General Council, as aforesaid. Moreover, 'tis to be observed, that every Canon or Ecclesiastical Constitution may be called a Law ; because a Law is a written Constitution. And as the Constitutions of the *Civil-Law* are styled Secular Laws, even so in like manner are the Canons of the Church often called *Ecclesiastical Laws*. [Ayliffe's *Parergon Juris Canonice Anglicani*. Introduction, p. xxxvii., ed. 1726.]

It is in the broad sense of the definition given by Ayliffe that I shall speak of Canon Law.

Sources of the Law of the Church.

I. The Canonical Scriptures of the Old and New Testaments. [See Article XX.]

II. The Constitution and Canons and the Book of Common Prayer of the Church in the United States.

III. The Six Ecumenical Councils, namely, *Nicæa*, 325 ; *Constantinople*, 381 ; *Ephesus*, 431 ; *Chalcedon*, 451 ; second of *Constantinople*, 553 ; and the third of *Constantinople*, 680.

IV. The Common Law, Ecclesiastical, of England, and the Canons of the National and Provincial Councils of the Church.

V. The Civil Laws of the United States and of the several States thereof, so far as they affect the Church.

What is peculiar to the Papal system, and known as the Papal Canon Law, is not one of the sources of the Law of the Church.

The Church.

By the *Church*, we mean the Kingdom of God upon earth, Founded by CHRIST Himself for the purpose of establishing truth and righteousness in the world and reconciling man to God. Of this Kingdom all persons are members who have been Baptised in the Name of the Ever Blessed Trinity.

The essentials of the external order of the Church are: 1. The profession of a common faith as embodied and set forth in the Holy Scriptures and the three Catholic Creeds, commonly called the *Apostles'*, the *Nicene*, and that of Saint Athanasius; 2. The practice of Divinely ordained rites; 3. The threefold ministry of Bishops, Priests and Deacons in unbroken succession from the Apostles.

HENRY MASON BAUM.

Contemporary Literature.

ART.

THE notable awakening of interest in art-studies during the last few years, from whatever cause, in schools, colleges, and educational circles all over the land, is beginning to bear its good fruit in the publication of works of a higher quality, though much still remains to be done in this direction. Books suited to the demand, and chiefly of an elementary character, have flooded the market. Some of these compilations have been veritable rubbish. Although Reber's works can hardly be called elementary, they are of great value as text-books, and are among the best that can be put in the hands of students. They show the results of broad learning without displaying it, and their style is remarkably direct and plain and free from all German circuitousness. In the volume upon the *History of Mediæval Art** a felt want has been met. Greek art had been tolerably well exemplified, but the confused interval between ancient and modern art remained to be bridged over. Reber's work, while quite condensed, shows with great clearness the law of historic progress and that there are no short-cuts in art any more than in literature and science. Upon the stream of ancient classic art, Christianity and Gothic barbarism poured in as disturbing currents, and there is no epoch that has caused such conflicting views—such a chaotic variety of classification. Reber's admirable portrayal of the development of early Christian art in the first period, and of the basilical construction, is an example of his judicious treatment, and it may be noted that the debated question of the private instead of the public Roman

* *History of Mediæval Art*. By Dr. FRANZ VON REBER, Author of *A History of Ancient Art*, etc. Translated and augmented by JOSEPH THACHER CLARK. With 422 Illustrations and a Glossary of Technical Terms. New York: Harper and Brothers.

basilica as the original type of the Christian church edifice finds in him, on the whole, an intelligent advocacy. He places too small an estimate, I am inclined to think, on Byzantine art and the influence of this rigidly schematic but distinctive form upon succeeding expressions of ecclesiastical art. Though our ecclesiastical art came from Rome, it felt also strongly the Greek influence through Byzantine art, and it is difficult to distinguish, in their earlier stages, between Byzantine and Romanic art. The following passage is a good instance of the compact generalisation of Reber's style as well as showing the independence of his thinking : —

We have no exact historical information concerning the introduction of the Gothic into Italy as in regard to its adoption in England and Germany. By reason of the various and involved circumstances which the new style encountered South of the Alps, it was forced to contend with a complexity of traditions such as it had not met with either upon English or German soil. Moreover, an artistic activity of the greatest extent had begun, and many important buildings were in process of erection. Only in exceptional cases were these constructed throughout according to the original plan, which was often so disturbed and altered by hesitation on the side of the architects, and by protests from the communities, patrons, or commissioners, that, even when outward circumstances occasioned no delay, the work sometimes came to a stand-still through sheer inability to overcome these obstacles. The new style was chiefly employed for the completion of buildings, the original design of which had been entirely different. Moreover, the most various elements, basilical, Byzantine, and Lombardic, were promiscuously intermingled in the Italian constructions, and rendered the attainment of an organic unity and a perfected system more difficult in this country than in any other. These difficulties were further increased by the fact that new ideals, tending toward the Renaissance, were already making themselves felt. Even before the transition from the Romanic to the Gothic was completely effected, that to the Renaissance began ; this justifies, in a certain measure, the position that, properly speaking, there never was an Italian Gothic style.

The achievements of Gothic architecture in Northern France — showing the continuity of the Romanic and Gothic only developed into a wonderful richness and magnificence by the French genius, from the twelfth to its decline in the fifteenth century, together with the unique exuberance and vigor of its sculpture as exhibited in the portals of Rheims and Chartres cathedrals —

prove that Gothic architecture reached its loftiest point of development in France, though in Germany and England the Romanic type was more modified by the individuality of the national genius in both these countries. It has been said that there are but two creative periods of art—the Greek and the Gothic. One is indeed inclined to think, after reading the works of Schnaase and Viollet-le-Duc, or of any good art-historian like Reber, that this is true, and that all that has been since done is but the reproduction and detail of those great original epochs; and yet these very authors are careful to note the vital power of art, as a quality of the soul, to renew itself, and that, in the words of Viollet-le-Duc, “it is a faculty by itself—that does not participate in the impulses by which societies are moved, nor perishes with their civilisations.”

BIOGRAPHY.

The missionary work of the Church is a necessary part of its active life. It is a question whether there is the widespread interest in this work which *a priori* might be expected. This sounds so like a commonplace that one irresistibly turns to ask the reason for this indifference. It is not that people do not contribute money to the undertaking of evangelising the heathen: but money never carried any important moral movement. Great character, great courage, and great sagacity once obtained, all other means follow as a matter of course, so long as the world is capable of recognising these qualities; and hitherto it has never failed to recognise them. The reason why young men who would at once join or seek to join an expedition of what they consider honorable warfare in an enemy's country do not respond to the calls to the missionary field is not exactly obvious; but the main obstacle that lies in the way is the small reward granted in this world to even successful missionary work, and the feeling which sometimes prevails that any man is likely to be efficient as a missionary even though unsuccessful in the home field. We do not mention the hardships and privations of work abroad,—the scientific man and the explorer also have these to bear,—and yet these never acted as deterrents, nor would they in the case of missionary work if the end in the latter case was rated so highly and its value felt so keenly as in the former. The frame of mind which values the results of

missionary work above every other consideration to the individual, owes its influence very largely to faith, — a faith in Christianity, a faith in the literal word of Scripture, and above all a personal faith in Christ.

This seems to have been the ruling principle of James Hannington,* the last martyr and confessor of the English Church.

James Hannington was born September 3, 1847, and early showed a strong will and other characteristics of powerful character. There were indications also of that keen love of natural history which eventually were signified by the letters F. L. S. and F. R. G. S. at the end of his name. His life at Oxford was characterised by alternate fits of idleness and industry, but he obtained a position of much influence over others, and was captain of the college boat-club. In youth he loved travelling and was a fearless sailor. He once, in his twenty-second year, ran his steam-yacht up the Rhine; among other adventures the boat caught fire, but this was quickly quenched by his coolness and courage. In his diary of that year, 1869, we read: —

Brought up at Nimegen; created a most profound sensation. It appears that the Queen's yacht, the *Fairy*, is the only one that has yet ascended the Rhine, so the people think I must be of the blood royal. On landing, everybody was so obsequiously polite that I had almost too much of a good thing.

In 1873 he took his degree at Oxford. In the same year he failed at the Bishops' Examination for Deacon's Orders. The shame and confusion of his failure came upon him at first as a sickening blow. When he went up again the following year he was ordained on the condition that he remained a Deacon two years. "You've got fine legs, I see," said the Bishop of Exeter, "mind that you run about your parish." The day after his ordination he met the Principal in the Quadrangle of S. Mary's Hall, Hannington's college. He, having known the young Deacon in his wildest and noisiest times, said, in his dry way, "I am not certain whether you are to be congratulated or not."

Hannington soon after commenced his ministry as Curate of Tuentshoe.

Here I am (he writes), a lone man, living in a singularly out-of-the-

* *James Hannington, D. D., F. L. S., F. R. G. S.*, First Bishop of Eastern Equatorial Africa. A history of his life and work, 1847-1885. By E. C. DAWSON, M. A. Oxon. New York: Anson D. F. Randolph & Co.

way place, Curate of Martinhoe and Tuentishoe ; clad in a pair of Bedford-cord knee-breeches of a yellow color, continued below with yellow Sussex gaiters ('spats') with brass buttons. Below these a stout pair of nail boots, four inches across the soles, and weighing fully four pounds. My upper garment, an all-round short jerkin of black cloth, underneath which an ecclesiastical waistcoat, buttoning up at the side.

His face is thus described by his biographer : —

Pale, rather sallow complexion. A mouth, the pouting lips of which seemed half-humorously to protest against life in general. A pair of clear gray eyes, which twinkled with latent fun, though deep set beneath projecting brows which suggested unusual powers of observation and penetration. A nose not too prominent, but sharp and inquiring. The chin firm set, the jaws square without any too marked massiveness. The ears not set close to the head, but set rather at an angle. A face combative, yet attractive ; volatile, yet full of latent strength ; assertive, yet retiring.

The spirit of fun in Hannington's character survives even after his entrance on missionary work, when he sailed in the *Quetta* for Africa in 1882. Among those on board was a young lady going to meet her bridegroom at Zanzibar. The bride was placed under his charge. "I am afraid," he writes, "that the principal way in which I fulfilled my task was by teasing her unmercifully about the bride-cake, which I unfortunately discovered to be on board. An entry in his Episcopal diary of 1885 reminds one of a picture in the *Bab Ballads*. He had arrived at a mission station where the native converts welcomed their spiritual head with shouts and dances. The Bishop says : "I joined in one of the dances, — a kind of puss-in-the-corner-drop-handkerchief, — to the intense delight of the natives."

His work at Tuentishoe was eminently successful. The people loved and trusted him. The report of his preaching, and the earnestness and power of it, had gone abroad. He loved his work, too, and the people, and the rough rides over stormy moors, and the wild sea-cliffs and the sounding sea. The unconventionality of that life thoroughly suited his temperament.

Hannington afterwards worked in Sussex, as Curate of S. George's, Hurstpierpoint, a small hamlet clustered in the weald on the edge of the downs. The usual success attended earnestness, reality, and unwearied personal intercourse with his people.

When, however, early in the year 1878, he heard of the manner in which the heroic labors of Lieutenant Shergold Smith and Mr. O'Neill had been crowned by their violent death on the shore of the Victoria Nyanza, he was deeply moved. He felt within himself the stirrings of a strong desire to offer to fill the gap which their fall had made in the ranks of the little Central African mission army. In the year 1882 he sailed for Africa. The Church Missionary Society sent him out at the head of an expedition consisting of five men besides himself, — one in Orders. They were to endeavor to reach U-Ganda from Zanzibar by the old route, — *viâ* Manboia, Uyui, Msalala, — and from thence by boat across the Victoria Nyanza to Rubuga.

The history of his journey from the coast towards the South-east shore of the Victoria Nyanza is as exciting as can be imagined, with incidents of lions and rhinoceroses and hostile natives; but his health broke down before he reached his goal. "Racked with fever; torn by dysentery; scarcely able to stand upright under the grip of its gnawing agony; with his arms lashed to his neck lest their least movement should cause intolerable agony to his diseased and swollen liver, — he was at length prevailed upon to turn back towards the coast. The horrors of the rainy season had come on, but he regained Zanzibar more dead than alive. Thence he returned to England; and, in 1883, he was once more established in his parish at Hurst. But it was characteristic of the man not to turn back after putting his hand to the plough. The Church Missionary Society felt themselves called upon to appoint a Bishop to overlook their stations, which were situated more in the interior of Central Africa than those of the Universities' mission. For this arduous post would be required a man of dauntless personal courage, tact, spirituality of mind, and prompt business-like habits, — a man who coupled gentleness with a strong personality. Hannington's health, which had hitherto forbidden his return to his chosen field of labor, at length was declared to be quite restored. He was accordingly consecrated Bishop of Equatorial Africa, and, on January 24, 1884, landed at Fuere Town, on the eastern coast of the continent. He at once set himself to organise his Diocese and to open new stations. His first journey, which he seems to have accomplished without injury to his health, resulted in the establishment of a new mission. The account which is given of its varied incidents in extracts from letters and diaries of the Bishop

gives us a remarkable impression of missionary work in Africa. On his return to Fuere Town, the Bishop writes: "I have to praise God for one of the most successful journeys, as a journey, that I ever took. May its result be the planting of the Cross on Kalima-njaro!" As a fact, this result has followed in the establishment of a mission station at Moschi in Chaffa.

For the reasons that induced Bishop Hannington to take his last and fatal journey through a land known to be occupied by the most lawless of savages, and which had only once been entered, and but for a short distance, by a European, we refer to the pages of this excellent biography, which every clergyman and every layman who is interested in missions should at once obtain. If in the subject of the biography we fail to find one who is to be ranked in the same class with the very greatest of the long roll of English Missionary Bishops, there are yet many lessons to be learned from the life and death of James Hannington. He had, at any rate, that deep faith in a personal Saviour which is the first requisite for a preacher of CHRIST, and that enthusiasm and personal attractiveness which win the hearts and obtain the unwavering coöperation of other men. Above all, he possessed the dauntless, almost reckless, courage which has made Englishmen so often successful in splendid exploit, and that stubborn resolution which never gives in. These qualities rendered his early death a thing almost to be expected from the dangers and hardships among which he was cast. Perhaps his death has done more for the Church and for the cause of Christianity than even his active and devoted life could have done. It is thus that defeat to God's work is victory. "Sanguis martyrurum semen Ecclesiæ."

The lives of those Bishops who have taken an active part in the administration of the Church in this country, and have exerted an influence in shaping its character and destiny, possess a permanent interest in the minds of all her intelligent members. We are not surprised, therefore, to receive from the publishers a second edition of the *Life of Bishop Whittingham*.*

On the issue of the first edition, this biography was fully reviewed by us, and the work itself was no doubt perused by

* *Life of William Rollinson Whittingham*, Fourth Bishop of Maryland. By WILLIAM FRANCIS BRAND. In two Volumes. Second Edition, with Additions. New York: E. & J. B. Young & Co. 1886.

thousands of our readers. It will therefore be necessary to take notice only of the additions and corrections to be found in this new edition. The additions consist of an Appendix, containing the greater part of the Bishop's last will and a notice of the Stinnecke Maryland Episcopal Library, containing about 18,000 volumes, all of which had been collected by Bishop Whittingham, almost entirely at his own cost, and were presented by him to the Diocese. Besides these, there are, also, an extract from the Convention Address of the Bishop of Albany, touching upon the death and character of Bishop Whittingham, and an "Answer to a Contradiction to some of the Statements made in the Chapter on Mexico."

Of these additions this last is the most important and will be welcomed by the many personal friends of Bishop Whittingham, to whom his final consent to the consecration of Bishop Riley, without any real fulfilment of previous stipulations in regard to the Liturgy and Offices to be used, has been hitherto a mystery. It appears, on testimony given partly on the very day of the Bishop's assent and partly within a few days after, that, though his mind was clear, he was too feeble in body to attend to the continuous reading of documents which occupied two hours. On that very day his daughter declared that she did not believe that her father understood what was read to him, and three days subsequently Dr. Hale was not permitted to see him, on account of his great bodily weakness. When Dr. Hale was at length admitted to the Bishop's presence, with a better discernment of the Bishop's true condition, he refrained from everything which would require mental exertion. Of these interviews he writes: "The Bishop was manifestly too ill and weak for any discussion. Had it been otherwise, I should have pointed out to him, as I did to Miss Whittingham, that these Sacramental Offices were not at all what he supposed."

But all the mysteries connected with the "Mexican muddle" are not yet solved. The biographer of Bishop Whittingham obtained "a copy of the translation of the Mexican Offices accepted by the Commission prior to the consecration of Bishop Riley," and designated by the House of Bishops, in their answer to inquiries from the House of Deputies, in 1880, as "The Liturgy at *present in use* in the Mexican branch of the Church, and subject to farther amendment." This the biographer was disposed to give to the public, but he "was checked by authority." He was told

that "these papers ought not to have been lent" to him, and that he "must not impart their import." Why should not the public be allowed to see Offices that are *at present in use* in Mexico? Surely, they cannot be called private documents, nor were the Commission authorised to enter into secret negotiations. Surely, a knowledge of whatever may tend to elucidate the true relation of Bishop Whittingham to this whole matter ought to be set before his many friends, to vindicate his character for consistency and adherence to principle. Perfect candor and sincerity stand in no need of secrecy and suppression.

HISTORY.

Narratives of all of those individual organisations which composed the great armies of our Civil War, when written by men who can say, "All of this I saw, and part of this I was," possess a peculiar value, partaking as they do of the natures both of history and autobiography. They are somewhat less to be relied upon than the works of dispassionate writers, whose only knowledge comes from analysing official reports and personal statements, but who, weighing such testimony judicially, frame history from facts which have survived their test; but such narratives as we are describing have in them an element of living personality which cold-blooded histories cannot attain. The *History of the Second Army Corps*,* of course, exhibits the characteristics of its class. Written by a staff officer of long service in the corps, absolute impartiality could hardly be expected, — indeed, would be almost discreditable; but General Walker has subdued his partialities as much as we could ask, and if his adjectives are at times a little more frequent and more favorable than is necessary, we remember that they are used to describe the acts of individuals or battalions for which he must cherish peculiar regard as having been his comrades and associates in times of peril. Evidently great care has been taken to make the purely historical portions of the work correct, and in the descriptive parts there is a life which tells us that the Soldier still survives in the Author. It is curious to note in this, as in most *post bellum* narratives by soldiers, to how great an extent the memory of the discomforts and actual suffering endured

* *History of the Second Army Corps in the Army of the Potomac.* By FRANCIS A. WALKER. New York: Charles Scribner's Sons.

have been softened in the minds of men who shared in them or felt them as borne by comrades. The times when gloom settled down on the army, when men were weakened in body and will by malarious disease; or, when, on the march, hunger and cold and exposure made victims greater in number than those of the battlefield: all such scenes are dimmed by lapse of time, while the seasons of activity and gayety grow even brighter in the distance. An anecdote related by the author shows that time has erased from his memory the fact that postage stamps were not a necessity in the armies in the field, but that the indorsement "soldier's letter" franked correspondence to its destination. Altogether, we heartily commend the temper in which the author has treated incidents, campaigns, and generals. He has intended to be just even when he is severe, and many of his judgments are such as cold-blooded history will probably confirm. The book does credit to General Walker's head and heart, although it was not required to make him known to us as a good soldier and warm-hearted comrade, nor yet as a sound scholar and an able writer in his own sphere of literary work.

The acquisition of the extensive regions of the Rocky Mountains and the Pacific coast has had a most important influence upon the destiny of the United States. It has opened out vast mineral wealth, and offers a wide field for agriculture and internal trade, and affords a ready pathway to the commerce of the Pacific and of Eastern Asia. This acquisition, however, has not been made without great expense of both treasure and blood. It was first attained through a war with Mexico, and led to an almost continuous conflict with various tribes of Indians for many years, and even at the present time the white settlers of those regions are not entirely free from the apprehension of Indian depredations and midnight assaults and murders. This Indian warfare was frequently accompanied with wholesale massacres on the part of the savage, and of bitter and excessive retaliatory punishment on the part of the whites. An account of these conflicts we have in *Massacres of the Mountains*.*

This is a book full of deeds of blood and treachery and vengeance, inspired partly by race, antipathy, and hatred, partly by greed of commercial gain, partly by a pitiless religious fanati-

* *Massacres of the Mountains*. A History of the Indian Wars of the Far West. By J. P. DUNN, JR., M. S., LL. B. New York: Harper & Brothers. 1886.

cism. Of the first of these causes it is unnecessary to speak in detail. Every history of the United States furnishes abundant illustrations of its ferocity. One of the most horrible massacres resulting from commercial greed was that of the missionaries, who at an early date had gone to the valleys of the Columbia and Willamette to convert the Indians. This was during the period when Oregon was a joint occupancy of England and the United States. The Hudson's Bay Company "realised that its control of the fur trade, and of the country in general, depended on England retaining its sovereignty. . . . To maintain the immense profit which they reaped from the trade, its managers used every means, fair and foul." They introduced French Jesuits to stir up religious strife, as an instrument for driving away the American missionaries. Possibly no more than this was intended by either the company or the Jesuits; but both of them certainly had sufficient experience of the Indian disposition to have anticipated with reasonable certainty what would follow. Suddenly, without warning, the Indians surrounded the missionary buildings, and in the most cruel manner slaughtered all they could find. The day after the massacre the Vicar-General, Father Brouillet, arrived, but did nothing to alleviate the fears and distress of the survivors. He himself testifies, in his own account of the tragedy: "The sight of these persons caused me to shed tears, which, however, I was obliged to conceal, for I was the greater part of the day in the presence of the murderers, and closely watched by them, and if I had shown too marked an interest on behalf of the sufferers, it would only have endangered their lives and *mine*." When a defenceless girl had fled for protection to the Bishop's house, where beside him there were three priests and two Frenchmen, the Bishop insisted upon her going back to the embraces of a brutal Indian. Such abject cowardice, if the "fears" and the "tears" were not feigned, contrasts strongly with the conduct of the Jesuit Indian missionaries in the Mississippi Valley, who endured, without flinching, the most exquisite tortures that Satanic cruelty could invent.

This book of *Mountain Massacres* furnishes us also with a very full narration of the more recent crime instigated by the Mormons, many of whom, imperfectly disguised as Indians, took an active part in the slaughter, at the Mountain Meadows, of emigrants on their way to California. Though nearly thirty

years have passed since that event, many of our readers will recollect the thrill of horror which passed over the land as the news of that atrocity was flashed from city to city. The massacre was the direct result of the abominable doctrine of "blood atonement," which taught the deluded and fanatic "saints" that the slaughter of renegade Mormons was a religious duty and the only means for securing the salvation of backsliders.

In the midst of the shooting and braining at Mountain Meadows, John D. Lee, a Mormon "bishop," one of the leaders of the assault, is reported to have exclaimed: "O LORD my GOD, receive their spirits; it is for Thy kingdom that I do this." The dastardly spirit of the Mormon rulers is seen in their subsequent treatment of this agent of the "Mormon Church." On his first trial for complicity in this massacre the Mormons "fixed the jury," getting upon it nine men of their faith, who were "counselled" that Lee was not guilty. On the second trial, finding a victim was necessary, they themselves furnished the evidence to convict him, after having by a treacherous trick again "fixed the jury."

The book contains many thrilling incidents of Indian warfare, but is almost too horrible to read.

PHILOSOPHY.

Prof. Alexander attempts, in his *Problems of Philosophy*,* to state some of the questions which have been decided or not decided one way or the other by the human reason. The best chapter in the book is perhaps that on "The Doctrine of Cause and Effect," where the subject is briefly, comprehensively, and clearly dealt with. We cannot say the same with regard to those portions of his book which seem as if they were intended to effect a reconciliation between pure science and dogmatic belief. His attempt may be praiseworthy, but philosophy and theology may both be true though their point of contact and means of mutual reconciliation have always eluded the grasp of the subtlest minds. "Theology and Philosophy," says Jules Simon in his introduction to the *Discours de la Méthode* of Descartes, "each rest on an absolute or independent foundation, and consequently their separation is eternal."

* *Some Problems of Philosophy*. By ARCHIBALD ALEXANDER, Professor of Philosophy in Columbia College. New York: Charles Scribner's Sons. 1886.

Prof. Alexander's attempt to introduce the notion of infallible authority into philosophy occasions a grievous logical slip. On p. 65, he says, "It is possible that it is rational to accept what is irrational, because it is more rational to trust the authority for what is thought to be irrational than to place our own reason above such an authority."

That is, we are not to trust our reason when it tells us 2 is more than 1, but we are to trust it when it tells us that there is the reason of another which is greater than it. Why, we ask, should we distrust our own intellect when it tells us what is a necessary if not intuitional truth, and yet trust it, and abide by its decision — when that decision is simply suicidal, and decides the competency of an authority which declares that all such decisions of our intellect are not of themselves final and reliable? We are to distrust our reason because it decides that it is untrustworthy, and we are to trust it also when it decides that it is not to be trusted. Was ever absurdity more palpable. The fact of it is, a man can no more form a judgment without direct or indirect reference to the final decision of his own reason than he can lift himself by his own waistband. If he throws this compass overboard, where is he? Such arguments as those in chapter vii of this volume are old, and unphilosophical, and have ever been in Kirk or Curia the arguments of intolerance and persecution.

The viii chapter, on the "Relation of Belief to Knowledge," is in the same vein, with even more serious confusion of language and thought. It seems to us to be an attempt to coördinate faith with scientific knowledge. For confusion of thought take the following, which may not be consciously sophistical, but in any case is clearly illogical:—

I believe that an eclipse will occur on a certain day, because I know that the prediction is made by a great astronomer. Why do I only believe in the truth of that which gives me knowledge? Why do I know that the prediction is given by a great astronomer, while what is predicted is only an object of belief?

The answer is: You knew that the prediction was given because you heard it with your ears, or if written saw it with your eyes, — the most direct channels of knowledge. You knew it was given by a great astronomer, because by a previous induction you had come to the conclusion that he was great; but this knowledge had nothing to do with the matter of the prediction,

which not being an actuality could not be known. There is no reason, therefore, for inquiring why you should believe only in a matter of future contingency, which is quite distinct from the matter of an actuality which you profess to know, so distinct indeed that you may disbelieve it and yet know just as clearly that the prediction has been made. In the name of common sense and logic where is "the metaphysical question" here involved, "so subtil as to be inconsistent with the language of our race?"

He solves the problem by the old instrument—the knife. "It should be considered that it is possible that our conceptions should be (I presume he means *may* be) so limited or defective as to be useless in deciding the question," etc. Who then is to decide it? And again, "Why must one confine possibilities to the actual conditions of one's mind?" This method of answering problems in philosophy has of course one end: Scepticism, or rather Pyrrhonism, Nescience.

So in "The Problem of Human Will." He first shows that the human will is by the nature of things conditional and therefore not free. Instead of accepting this philosophical conclusion as all that philosophy teaches us on the subject, he proceeds to prove man's responsibility for the decisions of his will according to the teaching of Christian morality. This is a curious specimen of ratiocination. "If it be said that the denial of freedom to man justifies the suspension of volition, *i. e.* the refusal of man to will or not to will, the proposition is logically valid." We cannot say as much for what follows; for, after proving that suspension of volition is impossible, he proceeds:—

If the alternative of preventing a crime or not preventing it is set before me, I may say I will not exercise my will to prevent or not to prevent it. I thus will not to prevent it and am *particeps criminis*. Therefore I cannot escape from the moral law unless I can avoid exercising an act of will.

"To exercise an act of will" is barely English, to begin with; if this exercise of will is under compulsion, as was proved at the outset of the chapter, there is no moral issue at all to the subject. Still, the orthodox conclusion follows: "The determination of the will does not relieve the man who wills from the physical or moral consequences of volition."

Religion and theology can only be afraid of philosophy when

it comes in such a guise and with such arguments as these. The wide *a priori* truths which overarch all our intellectual life on its religious side and shine upon us with all their heavenly light may not have as yet been met by the accumulated synthetic inductions which we are piling up upon the lower plain of philosophy, but certainly we will not trust to reach them by a vain and arrogant tower which soars only a few feet for a few moments up into the Infinite, and because it is built presumptuously must beget nothing but confusion of tongues and disappointment. Let philosophy keep to her own *métier* and speak her own mind. Religion is as great a reality as science, and reverence as curiosity. If it is absurd to see a divine trying to give a philosophical basis for his faith, scarcely any better figure is cut by the philosopher who wishes from his own premises to attempt a contribution to the support of faith.

We think it a pity that in a book which issues from Columbia College the few Greek words quoted should each and all suffer from false accentuation.

EDUCATION.

The multitude of educational books yearly issued by the press is simply appalling. This profusion arises partly from the rivalry of publishing firms, partly from the eagerness of instructors to press upon the public their own methods and plans of teaching, or to secure a name and credit whereby their own interests may be promoted; while a few are really and solely designed to advance the cause of education.

The most difficult class of books to write in a satisfactory manner is that designed for the instruction of the very young. Their attention is so easily distracted, and their interest flags so soon, that it requires much patience and a great deal of care and ingenuity to attain rapid and lasting results. This difficulty is felt especially in attempting to impart to children their first ideas of a language differing from their native tongue. Admirably adapted for lightening this task — in regard to the study of French — is a little book* put forth by Sophie Doriot. This book contains brief amusing rhymes, anecdotes, short stories, and songs and verses, adapted to entertain

* *The Beginner's Book in French, with Numerous Illustrations.* By SOPHIE DORIO. Boston: Ginn & Co. 1886.

children, followed each by questions and answers in French. There are also lessons in spelling and pronunciation, and, at the end, tables of verbs regular and irregular. The whole is profusely illustrated, and will no doubt prove an interesting and useful book of instruction.

Frequent exercises in reading aloud are needful to make a fluent reader and to secure proper emphasis and inflexion. This occupies considerable time and encroaches seriously upon the hours for instruction in school. To make such expenditure of time as profitable as possible, the publishing firm of Ginn & Co. have hit upon the expedient of issuing a series of small volumes called *Classics for Children*, in which are embraced those writings of the most eminent English authors as are suitable for the perusal of children. Of this series we have before us *Rasselas*,* by Dr. Johnson. It is printed in clear type and in a convenient form. It is to be hoped that Messrs. Ginn & Co. will continue the series until it embraces all those tales and poems with which every youth should be acquainted.

Religion is, in a large measure, separated from the course of regular instruction in the daily schools. It is, therefore, the more necessary that it should be taught at home or in the Sunday-school under the direction of the pastor of the Church. For this instruction, no catechism has been devised which adheres so strictly to simple fundamental truths and so rigidly excludes metaphysics as the Church Catechism. Of this, Miss Yonge has set forth a very simple and instructive exposition, called *Teachings on the Catechism for the Little Ones*.† The separate clauses of each answer are clearly explained in an interesting manner. A short text from Scripture is prefixed to each portion, and questions follow. The book is neatly printed; but, for an American edition, would it not have been better to have altered those portions which relate to civil governors, so as to correspond with the American Church Catechism?

* *Rasselas, Prince of Abyssinia*. By SAMUEL JOHNSON, LL. D. Edited with Notes for Schools. Boston: Ginn & Co.

† *Teachings on the Catechism for the Little Ones*. By CHARLOTTE M. YONGE. New York: E. P. Dutton & Co. 1887.

THEOLOGY.

The observance of saint's-days and festivals other than Sundays has been steadily growing during the last twenty-five years. Many now living can remember when Christmas, Ash Wednesday, and Good Friday were the only holy days marked by any special service. Subsequently, Epiphany and Ascension Day, then all the forty days of Lent and saint's-days, and finally daily prayer, and the celebration of the Holy Eucharist on every day for which an Epistle and Gospel were provided, have come to be very generally observed.

This great change of feeling calls for some definite instruction as to the origin and purpose of commemorating saints, and the specific lessons in regard to the spiritual life which each of these commemorations is fitted to convey. A book of this kind, consisting of meditations on the Gospels,* has been published by Dean Goulburn. The Dean, however, has not confined himself to meditations, but has given a great deal of valuable information concerning the history of the observance of these various festivals. He has also presented a critical exposition of the separate Gospels, comparing all the early English translations with the original Greek and the Latin Vulgate.

The author has prefixed to his work an introductory book furnishing a history of the English Calendar, with special chapters on the four black-letter days that were restored by the second Prayer Book of Edward VI after having been expunged from the first Prayer Book, and a final chapter on the "Evens or Vigils before Festivals."

In a long note on page 195 all the holy days of the "Pre-Reformation Church of England" are enumerated, and the authority by which they were appointed noted. Among these were seven pertaining to the Blessed Virgin Mary, five of which were retained in the Prayer Book of Queen Elizabeth, and may be seen in the Calendar of the English Prayer Books of the present day.

There is much in this book of Dean Goulburn to interest the liturgical student; but its chief object is to furnish suitable in-

* *Meditations on the Liturgical Gospels* for the Minor Festivals of CHRIST, the Two First-Week Days of the Easter and Whitsun Festivals, and the Red Letter Saint's-Days. By EDWARD MEYRICK GOULBURN, D. D., D. C. L., Dean of Norwich. New York: E. & J. B. Young & Co.

struction and devout meditation to those who wish to keep all the holy festivals of the Church in such a way as to derive from them that growth in spiritual grace for which their observance was appointed. For this purpose the Dean draws out the peculiar traits of character in each one of the Saints commemorated, and makes a suitable application to the Christian of to-day. Thus he contrasts the very distinct dispositions of S. Peter and S. John :—

S. John's was a character full of repose as S. Peter's was full of stir and action. And it is well for me to make the reflection that, even though I should be called to a busy and not to a contemplative life, the sources of spiritual strength are only to be found in trustful confidence, in periods of retirement for prayer and meditation, and in communing with mine own heart and with my God in the privacy of my chamber.

Like all of Dean Goulburn's writings, this will no doubt prove an acceptable book of instruction and guidance to the devout Christian.

GENERAL LITERATURE.

It is seldom we meet with a fresher or more attractive book of travel than *Cathedral Days*.* Those who are familiar with Southern and Southwestern England will find in this charming volume their impressions described with a vividness and a felicity which the interpreters of human nature can lend alone to words. We all have words and we all have feelings; but only the gifted few can use the one with real power in giving utterance to the other. This is the point on which common, every-day people are inferior to the "lovely choir of bards." The authoress has picked out the most interesting and the pleasantest part of England for her tour. She has wisely kept clear of the Black Country, and of the rivers stained with dyes and dust, and the farm lands whose trees and grasses seem to feel the effect of the tall chimneys which tower like the Giants of the Inferno on every quarter of the horizon. We are led by her delightful pen through a favored and privileged area. The traveller starts from Arundel, with its fascinating old Elizabethan streets, and its castle which suggests the half-serious, half-joking, but most

* *Cathedral Days*. A Tour through Southern England. By ANNA BOURNAN DODD. Illustrated, from Sketches and Photographs, by E. ELDON DEANE. Boston : Roberts Bros. 1887.

natural comment, "A duke, when one is confronted with his castle, does seem an awfully real being." Thence they pass through Slendon and Bognor to Chichester, with its fine market cross and its cathedral :—

Chichester is a charming little town. If this is to be taken as a typical English provincial town, the spectacle of its stirring life makes the secret of England's greatness the more understandable. Even the remote little English towns and cities, it appears, are centres of life and movement. Throughout the whole extent of this wonderful island there is the flow of quick arterial blood ; its very extremities are replete with nervous life. There are no stagnant places, no paralysed members in its compact little frame.

In a pleasant and interesting vein an account is given, not only of the scenes and monuments which are met with in passing in an open carriage through the finest of English landscapes and in exploring in turn the cathedrals at Chichester, Winchester, Salisbury, and Exeter, the abbey and Roman remains at Bath, and the ruins of Glastonbury, but a chatty summary of historical events and personages is provided, and we are referred to Ælle and Cissa, who took Regnum (Chichester) from the Roman Britons, and in return to King Bladus, who discovered the efficacy of the waters of Bath from their curative effect upon his pigs. Above all, the book is full of inimitable descriptive touches, which make us feel the very air and catch the very color, and live among the actual associations of the spots which the authoress visited. The illustrations are excellent, and we feel sure that many will enjoy their own Cathedral Days all the more keenly and intelligently from having followed "Ballad" (the name of the traveller's horse) through Saxon and Western England.

We recommend as a gift to young people, and as a book for the perusal even of the mature in age, *Manners makyth Man*.* Addison says that good writing consists not in saying something new, but in saying old things in a fresh style. If this is true, *Manners makyth Man* is a success. Here we have plain and well-written essays on "the smaller morals," as Swift calls them. The title of some of these essays will sufficiently explain their drift: "God Almighty's Gentleman," "Vainglorious House-

* *Manners makyth Man*. By the Author of *How to be Happy though Married*. New York: Charles Scribner's Sons.

keeping," "Money is Character," "Misapplied Virtues," "Success in Life," etc. These subjects are illustrated by an uninterrupted flow of entertaining anecdote. The tone of the whole book is cheerful, wholesome, and full of sterling common sense, and of such a volume the critic can say no more. The following passage from an essay "About Reading," apart from its appositeness to our time, is a good specimen of the whole book:—

Great readers ought to be on their guard against the error of despising and rejecting the many means of culture that exist apart from books. Far too much value is often attached to reading as a means of cultivation. Perhaps, indeed, there were almost as many wise people when reading was a rare accomplishment as there are now. When book-writers did not think 'for the people,' probably more people thought for themselves. 'Books,' said Socrates, 'cannot be interrogated, cannot answer; therefore they cannot teach. We can only learn from them what we knew before.' This may be an exaggerated statement, but the truth it contains should be noted by those readers who refuse to learn or believe anything unless they see it in print. Is not this equivalent to shutting our own eyes and getting another to see for us? We should never despair of self-culture because we cannot be great readers, for experience and observation rather than books are our best instructors.

Foreign Literary Correspondence.

ENGLAND.

[FROM OUR REGULAR CORRESPONDENT.]

LONDON, April 1, 1887.

Authors and publishers are hastening now to get their various works out of the press before the long evenings are quite gone and the dulness of summer trade has begun. In this matter their interests are identical. Recent meetings of the Incorporated Society of Authors have tended to show that they do not always appear to be so. Mr. Walter Besant, in his endeavors to secure to the authors a more frank and generous treatment from the publishers, has been supported by a number of influential *littérateurs*, although it is but just to a number also of well-known firms to say that they have evinced every desire to meet the reasonable demands of their clients. Perhaps there would be more of an *entente cordiale* if publishers were more frequently authors themselves. Such instances are not so rare now as formerly. Among those living are Mr. James Parker, of Oxford (to whom Churchmen especially are greatly indebted for his liturgical and historical studies), Mr. Kegan Paul, Mr. Wm. Longman, Mr. Alexander Japp, Mr. Marston, Mr. Macmillan, and Mr. Downey. A volume by the last-named gentleman (*House of Tears*) has recently been translated into Russian.

Theology bears a very fair proportion to the aggregate of new books. Those who have read Canon Scott Holland's *Logic and Life* will be glad to see his *Creed and Character*.* It is a selection of sermons arranged under the following heads: "Apostolic Witness," "The Church in the Gospels," "Conversion," "Newness of Life," "The Christian Life here on Earth." They

* *Creed and Character*. Sermons by the Rev. H. S. HOLLAND, Canon of S. Paul's. London: Rivingtons.

are intended to show how the Will of CHRIST, in its two forms of Mind and Character, may be found in the Church's Creed and in Christian character.

A Cambridge graduate has just recast and rewritten a prize essay which he read in 1883. In his study of *Chrysostom*,* Mr. Chase deals with the great Antiochene as an interpreter of Holy Scripture, as a critic and scholar. His universal and undiminished reputation does not suffer under the minute examination here made of him. It is noteworthy that the foremost preacher of ancient times did not shrink, even in his popular expositions, from an almost technical discussion of grammatical details and an endeavor to bring out latent shades of meaning or the exact force of ambiguous words.

Both in England and America, Canon Knox-Little's fame as a preacher will always insure a friendly reception of whatever he may publish. While, in reading *The Hopes and Decisions of the Passion*,† the discourses lose something of the power which, when heard in S. Paul's, the author's impassioned delivery communicated to them, yet they will be very helpful to many who can only in this way avail themselves of his undoubted talents and devotion.

Among the heads of colleges in Oxford, none is more respected than the Principal of S. Mary Hall, and it will be a gratification to many to have a selection from his sermons lately issued, entitled *Constitutional Loyalty and other Words "necessary for these Times."*‡ Nearly all of them are upon controversial subjects, but to their consideration Dr. Chase brings a calmness, frankness, and fairness which are not always encountered in such productions.

Mr. Collingwood writes in *The Bible and the Age*§ as a man who has something to say; but he must not be surprised if his readers do not share the confidence he himself feels in the views which he puts forth. His veneration for the Bible is undoubted, although he makes his own choice of books that ought to be

* *Chrysostom, a Study in the History of Biblical Interpretation.* By FREDERIC HENRY CHASE, M. A. Cambridge: Deighton, Bell & Co.

† *The Hopes and Decisions of the Passion.* By W. J. KNOX-LITTLE, M. A. London: Rivingtons.

‡ *Constitutional Loyalty and other Words "necessary for these Times."* By D. P. CHASE, D. D. London: Rivingtons.

§ *The Bible and the Age; or, An Elucidation of the Principles of a Consistent and Verifiable Interpretation of Scripture.* By CUTHBERT COLLINGWOOD, M. A. and B. M., Oxon. London: T. Fisher Unwin.

deemed canonical. With his defence of the Mosaic account of the Creation against the attacks of those who criticise it as though it were written to teach natural science, most candid students will agree. He will have a much smaller following in his mystical, fanciful, and at times incongruous interpretations, by which he is brought to the hypothesis that Abraham is the first real *person* mentioned in Holy Scripture. He contends that though the race of mankind whose creation is recorded in *Genesis* i. was made in the image of God, it was subsequently made in His likeness, — the one belonging to the Elohistic, the other to the Jehovistic, portion of the creative history. He stoutly maintains the *fact* of the miracles of both the Old and the New Testaments; but whether he looks upon them simply as allegorical representations of spiritual truths, or as also records of physical changes, is not very clear. Indeed, one is left very much in the clouds throughout, having a consciousness of a good purpose in the author's mind, but not very sure as to what the purpose is.

Under the heading of Church History, one of the most important new books is Canon Creighton's continuation of his *History of the Papacy*.^{*} These two fresh volumes deal with the Italian Princes, 1464–1518. In preparing them he has made use of the diplomatic correspondence of the period, — one fraught with disasters and disgrace, not only to the Papacy but to the greater part of Europe, — which has only of late years become available. It will be generally felt that his fair and charitable judgment of the important subjects and interesting characters under review deserve a very attentive consideration.

In Secular History there is great variety. Mr. McCarthy's *Ireland since the Union* † betrays throughout his strong advocacy of Home Rule, his facts being chosen and used to further the Nationalist cause. This, of course, detracts from the value of his entertaining book. It closes with a graphic sketch of Mr. Gladstone's introduction of his last Irish measure. Some future historian is left to record its emphatic rejection by the kingdom at large.

At a time when so much discussion is going on in regard to the proprietorship of land, and the condition of those who till

^{*} *A History of the Papacy during the Period of the Reformation.* By M. CREIGHTON, M. A., LL. D., D. C. L. London: Longmans, Green & Co.

† *Ireland since the Union.* By JUSTIN HUNTLY MCCARTHY, M. P. London: Chatto & Windus.

it, the last publication of the Camden Society, namely, *Customals of Battle Abbey*,* will be found of especial use. The manorial system does not appear from its pages to have been otherwise than a fair and equitable arrangement between capital and labor.

To those who wish a picture of what the people in the sixteenth century really were, *Society in the Elizabethan Age*† will afford a great deal of curious and interesting information, much of which will prove quite new to the majority of readers. It is arranged under such headings as "The Landlord," "The Tenant," "The Burgess," "The Merchant," "The Clergyman," etc.

We may thank the necessary limitation which is set even to writers in the *Encyclopædia Britannica* for a valuable work by Professor Muirhead, on *The Private Law of Rome*,‡ the matter for which he found too great for the article on the same subject contributed to the aforesaid *Encyclopædia*. The time embraced extends from the Regal period to that of Justinian, and the tone generally prevailing is historical rather than dogmatical.

Closely allied to History is Biography, and in this department of Literature many candidates are bidding for popular favor. Amongst them is *The Life of Sir Robert Christison, Bart.*§ He was one of Scotland's most distinguished and respected citizens. Indeed, one of his intimate friends delighted to call him *Ultimus Romanorum*. Such men as Sir Henry Acland and Professors Gairdner and Fraser testify to the high position which he held in the scientific world, while the many honors conferred upon him show how successfully and unselfishly he devoted himself also to literary pursuits and public affairs.

Most appropriately, in connection with the celebration a few days ago of the five hundredth anniversary of the foundation of Winchester College, a new *Life of William of Wykeham*|| is published. It is written by Mr. Moberley, the Principal of Lich-

* *Customals of Battle Abbey*. Edited by S. R. Scargill-Bird, F. S. A. Printed for the Camden Society.

† *Society in the Elizabethan Age*. By HUBERT HALL. London: Swan, Sonnenschein & Co.

‡ *Historical Introduction to the Private Law of Rome*. By JAMES MUIRHEAD. Edinburgh: A. & C. Black.

§ *The Life of Sir Robert Christison, Bart.* Edited by his Sons. Edinburgh: William Blackwood & Sons.

|| *Life of William of Wykeham, sometime Bishop of Winchester and Lord High Chancellor of England*. By GEORGE HERBERT MOBERLEY, M. A. London: Castle & Lamb.

field Theological College, and is a scholarly and interesting account of a man who deserves to be remembered, not only for the part he played in the political and ecclesiastical world, but also for having founded one of the best of England's public schools and one of the greatest colleges (New College) in the University at Oxford.

*Through the Long Day** is not simply a continuation of Mr. Charles Mackay's *Forty Years' Recollections*. He does go over the new ground of the intervening years, but he also adds a great deal of matter concerning the former period. His reminiscences are very entertaining, and among them are many of especial interest to American readers as belonging to the period of our civil war, when he acted as correspondent of the *London Times*.

Musical people will be interested in reading *From Mozart to Mario*,† which gives an account of the more illustrious composers, performers, and singers of the present century. Only two or three of them are still living; and on this account, according to the author's theory, the great majority may safely be reckoned among celebrities, for, in writing of Chopin, he remarks: "To be appreciated at his full value, he had to do one thing, namely, to die."

I know not what may be the cause, but there seems to have been but little poetry published lately. *Messis Vita*,‡ from the cheerfulness that pervades the volume, would seem to justify the description which Professor Blackie has given of himself in the title-page. In this respect, he comes nearer Mr. Gladstone's ideal than the Poet Laureate has done in his last contribution.

Mr. Buchanan seems, in his *Look round Literature*,§ to have partaken rather of Lord Tennyson's gloomy views, at least as regards the general prospect of Literature. This, however, makes him none the less pugnacious, for his book bristles with fresh and fearless criticisms upon the writings of many whom the world still esteems more or less highly. He quarrels with George Eliot, disputes Goethe's claims to general admira-

* *Through the Long Day*; or, Memorials of a Literary Life during Half a Century. By CHARLES MACKAY. London: W. H. Allen & Co.

† *From Mozart to Mario*. By LOUIS ENGEL. London: Richard Bentley & Son.

‡ *Messis Vita*. Gleanings of Song from a Happy Life. By J. S. BLACKIE. London: Macmillan & Co.

§ *A Look round Literature*. By ROBERT BUCHANAN. London: Ward & Downey.

tion, and has a poor opinion of the poetical character of Mr. Matthew Arnold's verses.

Dante Literature is fast assuming large proportions. Dean Plumptre has lately put forth a first instalment of a biography of the great poet, with a translation of the *Inferno* and *Purgatorio*, and now the Principal of S. Edmund Hall, Oxford (who is also Barlow Lecturer on Dante in University College, London), issues a volume on *The Time References in the Divina Commedia*.* In it he attempts to remove some of the difficulties and obscurities in the references to details of time that have been encountered by most readers, and points out the plan upon which these references are evidently based.

Africa seems to be the happy hunting-ground of authors. *Seven Years among the Fjort*† is an unaffected account of an English trader's experiences in the Congo District, and deals chiefly with the negro's home-life, customs, and habits. One could wish that his mercenary spirit had been less strong than it seems to be in his comments on the efforts being made to abolish the abominable and disgraceful liquor traffic among the native races.

One of our own American savants, Professor Heilprin of Philadelphia, has, in *The Geographical and Geological Distribution of Animals*,‡ furnished much and valuable matter for the seventy-eighth volume of the International Scientific Series. The field which he has so elaborately covered is one that has not hitherto been treated of fully in any one published work; and by bringing his researches down to the present day, he has laid the students of biology under great obligations.

There is scarcely room left to mention any of the recent works of fiction, of which there is really a formidable array. Foremost among them, to judge from a second edition being already announced, is *Fess*.§ This most critics consider to be Mr. Haggard's best production, and he is put in the front rank of modern novelists. It is a story of life in the Transvaal, and has

* *The Time References in the Divina Commedia, and their Bearing on the Assumed Date and Duration of the Vision.* By the Rev. EDWARD MOORE, D. D. London: David Nutt.

† *Seven Years among the Fjort.* By R. E. DENNETT. London: Sampson Low & Co.

‡ *The Geographical and Geological Distribution of Animals.* By ANGELO HEILPRIN. London: Kegan Paul, Trench & Co.

§ *Fess.* By H. RIDER HAGGARD. London: Smith, Elder & Co.

now and then a strong political bearing, evidently against the course which the English government has pursued in that country. The heroine, amid many exciting scenes, finally acts like a modern Judith. The Holofernes disappears without any regret on the part of the reader.

In *Our Own Pompeii** there is an attempt at satire on existing society, in which are caricatures — more or less well drawn — of various celebrities who move about in rather ideal scenes. A club of a novel kind is formed in a town of the Riviera, built somewhat on the model of the old Pompeii, and amongst its most realistic members are an American contractor and his charming daughter. The author is no friend of Home Rule as advocated by modern politicians.

Once Again† will probably not be read *twice again*. An ambitious mother's objections to a match between her daughter and a poor soldier lead to a clandestine marriage. How complications thickened, mostly at the instance of the mother, is told with some ingenuity, but they may easily be imagined by the experienced novel-reader.

The duty and the beauty of self-renunciation is inculcated in *A Daughter of the People*‡ with freshness of incident and in a natural way.

The chief contention of the author of *Parousia*§ is that the predictions of our Blessed LORD as to His second appearance, especially as recorded in *S. Matthew* xxiv., have already been fulfilled. He argues that they referred to the consummation of the Jewish dispensation and the destruction of Jerusalem. The same construction is put upon similar predictions and allusions in the Old Testament, and in the various writings of the Apostles. He makes no exception in favor of the *Revelation of S. John*, finding in even the most obscure symbols an account of what happened under Nero and Titus.

It will be understood that he holds to a literal and chronological interpretation of those portions of Holy Scripture which

* *Our Own Pompeii*. A Story of To-morrow. 2 vols. London: Blackwood & Sons.

† *Once Again*. By MRS. FORRESTER. 3 vols. London: Hurst & Blackett.

‡ *A Daughter of the People*. By GEORGIANNA M. CRAIK (Mrs. May). London: R. Bentley & Son.

§ *The Parousia*. A Critical Inquiry into the New Testament Doctrine of our LORD'S Second Coming. By J. STUART RUSSELL, M. A. New edition. London: T. Fisher Unwin.

are associated with the Second Advent, and that he does not allow the double-sense theory of interpretation. As may be imagined, he is at times driven into great straits and difficulties (*e. g.* in seeking to explain S. Paul's meaning as to the destruction of death in 1 *Corinthians* xv.), and not infrequently he is forced to adopt a figurative or symbolical signification of passages which he considers [pages 80, 81]. Indeed, the logical result of his reasoning would seem to make the New Testament, so far as *The Parousia* is concerned, a simple history of what has already taken place, and to restrict the consequences of CHRIST's second coming to the several kingdoms of Judæa. Thus its province to warn, guide, and comfort believers everywhere and in all ages would wholly disappear.

The tone throughout is reverent, and the argument in itself is interesting; but one can hardly help feeling that the author has a preconceived theory to which he is studiously endeavoring to incline every text which he can in any way so employ. While it does not appear to us by any means conclusive in its reasoning, yet as a devout and thoughtful contribution to Eschatology the volume has a distinct value of its own.

The author frankly states that his history of *The Church in England from William III to Victoria** has been written to aid the cause of Church Defence. With this object in view, he selects, for the commencement of his researches, the time when the religious Nonconformists who thought there ought to be a National Church endeavored, on their own terms, to obtain recognition as members of its communion. He brings his work down to our own days, when a combination of political Dissenters and general unbelievers are inveighing against the very existence of this same National Church, and seeking to rob and, if possible, to destroy it. This is a period of two hundred years, during which the Church and nation have had varying fortunes, the narrative of which is told with clearness, precision, and impartiality. The pictures given to us of different epochs and of the representative men who figured in them are graphic and instructive. Especially interesting are the accounts which he furnishes of the later movements of the Church and of the progress which it has made and is still making in every department of real life and usefulness. All the leading modern controver-

* *The Church in England from William III to Victoria.* By Rev. A. H. HORE, M. A. Oxford and London: Parker & Co.

sies are carefully discussed. Not the least important chapters are those which furnish the reader with arguments for the antiquity and identity of the English Church, and which may be used with equal advantage in convincing the honest Dissenter or confounding the so-called Liberationist. Whether, as a handbook for ready reference in matters of present moment, or as a connected narrative of stirring events and celebrated personages, Mr. Hore's book can be cordially commended as both reliable and interesting. The list which he appends of the *one hundred and seventy-four* sects whose places of worship in England and Wales have been certified to the Registrar-General amply demonstrates the need, not only of fuller information concerning the Church, but also of its members more fully recognising their duties and privileges.

Mr. Herbert Spencer, who is in ill-health, is engaged in writing reminiscences of his life, which may assume the proportions of an autobiography.

The Home Rule controversy is becoming responsible for many books. The Right Hon. Mr. Shaw-Lefevre has one in press, which, no doubt, will support Mr. Gladstone's theories, and Mr. Robertson, M. P. for Dundee, is about issuing another, in which he will consider the bearing of the United States government on the general questions involved.

Professor Mahaffy has a new volume ready on social life in Greece, embracing a review of the life and thought in all the Hellenistic kingdoms from the time of Alexander to the Roman Conquest.

The "Jubilee" craze has affected even so conservative a body as the Oxford University Press, which is bringing out a group of "Jubilee" Prayer-books, the sides being embossed with a tasteful design appropriate to the year.

A new history of English Literature is projected by the Macmillans. Mr. George Saintsbury has been intrusted with the preparation of the first volume, — the second chronologically, — entitled "Elizabethan Literature."

GERMANY.

[FROM OUR REGULAR CORRESPONDENT.]

Goethe, in his *Faust*, when speaking of those who have to do with a public, says: "Wer vieles bringt, wird manchem

etwas bringen." This line, I presume, was in your mind when you advanced the idea (made in your new programme) of giving a general review of Contemporary Literature. I am glad to see from your programme that Germany is included in the list of foreign countries, the brain-work of which you propose to sketch in your pages. When thinking of the numerous ties which connect the American and German nations, of their history, past and present, of their political and religious aspirations, of the great problems of science which occupy the best minds of both countries, I have often wondered why there should not be a closer spiritual connection between both, since there are a good many questions on this and the other side of the Atlantic of mutual interest, and worth the consideration of earnest men in both lands.

Premising that the literary life is the exponent of the spiritual activity of a people, I welcome with all my heart your proposal to offer to your readers a brief monthly survey of the whole range of literature exhibited in the most recent publications.

To begin, we have on our table a new novel by Friedrich Spielhagen, the chief novelist of the freethinking school, who has, however, borrowed his title from the twelfth verse of the second chapter of the *Acts of the Apostles*,—"What meaneth this?" The book is catalogued in German as *Was will das werden?* [Roman von Friedrich Spielhagen, 3 Bde. Leipzig.] Spielhagen is a master of German, and, at his best, reminds one of Goethe. He is terse and mellifluous in style, comprehensive in thought, yet with a strong inclination to hasten the final victory of his rationalistic and democratic ideas. Spielhagen knows how to seize upon the inmost qualities of his hero, and to bring out his portrait in vivid, life-like touches. His books are read with interest by a large class who utterly ignore the school of thought whose master he is.

In his new novel he fiercely attacks the State Socialism inaugurated by the Emperor William and his great chancellor, and prophesies its final *fiasco*. Governmental wisdom, though pretending to know the cure for all human short-comings and sufferings, is short-sighted, and therefore not able to provide for our time its true panacea. The new laws passed by the Reichstag against the Social Democrats are the best proofs of governmental folly. They will be followed by the ruin of the Conservative party, as well the Liberal, whose opposition against

Bismarck's dangerous experiment has been fruitless, feeble, and short-sighted. The prestige of Liberalism can only be repaired by its leaders cutting loose from their hitherto simulated adherence to Church and Christianity, and following up in practical life the theoretical consequences of their free principles. Society looks upon every Social Democrat as a rascal ; nevertheless, every one of us is in reality nothing short of a little Social Democrat. Realising this sad fact, thoughtless people may ask : "What meaneth this ?" More earnest minds, taught by the realities of life, believe that a glorious phase of noble, ever aspiring humanity is before us, if we carefully observe the signs of the times.

We see, then, that the novel is meant as an apotheosis of the Democratic Socialism, through the agency of which the deep-laying evils of our age may be cured. Spielhagen's hero passes through a great many stages of life, in every position a master of the things and persons that surround him. Money could not corrupt him. The millionaire continued a staunch Socialist.

Christianity in the whole novel is represented merely by caricature. This want of justice hurts the feelings of the reader, who is not recompensed by the vain endeavor of the author to play the part of Aristotle. To be *that*, Spielhagen is wanting in power. His new novel, though praised to the heavens by his followers, cannot rank with his former works, and does not come up to the standard works of the great Norwegian and Russian Democrats in whose footsteps Spielhagen wishes to follow.

Far ahead of him is Bjornson, as seen in his last work : *Thomas Rendalen* [Roman von Bjornsterne Bjornson, Berlin]. This novel is one of the finest specimens of fiction, original in its conception, characters, and plot. Though working up his subject from many sides, the author shows a certain unity of impression, making an *idea*, rather than the person of the hero, the dominating force of the whole. This idea is the hereditary character of mental and moral faults, that is, a transmitted bias or proclivity to certain terrible sins. Bjornson believes that this foul taint can be overcome by education, *i. e.*, to a great degree by the school which ought, more than formerly, to raise morality as its principal standard. The hero is worked out in such a manner that he may be taken as a living proof of this new axiom. He is the son of unhappy parents, brought

up under the most unfavorable circumstances, but becomes a noble character of ideal views. He is the head of an educational establishment for young ladies and an advocate of new educational principles. Womanhood, he says, is not sufficiently protected by the strong shield of religion, the pure air of family life, and the separation of the sexes, especially as public opinion makes a distinction between the morality of man and woman, — a man being allowed to do with impunity what would be in a woman moral defect and disgrace. Education, therefore, must strike out a new path. When a girl is entering the stage of womanhood, she must be taught what is to come for her and why; she must know the temptations which await her, and learn in what manner the fundamental conditions for a favorable development of character, health, and happiness are laid. For, upon this educational period, woman's whole life and the happiness or unhappiness of her offspring depend. It is true, there may be differences of opinion as to how the human race, more especially woman, is to be prepared for the duties of life; but there can be no doubt that Bjornson lays his finger on a sore wound of society, and it is great merit to have drawn attention to the all-absorbing power of early education. The ring of true pathos pervades the whole story, and his language is so telling that we are not able to withstand the force and fervor of his ideas.

A new writer of considerable power, Freiherr von Wagner, writing under the *nom de plume* of Johannes Renatus, has just come forward with a historical novel, called *The Last Monks of Oybin*. It is a history of the Reformation times, based on original research into town archives and state records, and relates the gradual dissolution of the monastery of S. Paracletus, which for many years adorned the picturesque rocks of the Oybin in Lusatia. A story of deep intellectual struggles and noble self-renunciation is told by the author, who has a firm hand in working out his characters, and knows how to invest them with a strong, decided individuality. An air of sadness broods over the history of the old-fashioned monks, who do not understand the drift of their time. The spirit of the New Learning knocks powerfully at the door of the Oybin cloister. It cannot be excluded or banished. Luther's books and pamphlets find their way into the refectory and chapel, and win victory after victory. The monks keep the secret of their inner life fast in their

hearts: one dies, one leaves the monastery openly, the third secretly. The rest of the story is devoted to the pathetic recital of poor Marcus's true love, the course of which does not run smooth. There are wanting, indeed, the tragic shadows and harrowing scenes; but every one who loves to follow a man struggling on in life with noble purposes and unselfish spirit will be deeply moved by this touching story, which brings vividly before our inner eye the mighty spiritual force that went forth from Luther's powerful personality.

A wide-felt interest, of course, is now entertained for those provinces in the East which are connected with the "coming war." Among them, Bulgaria, the scene of struggle, intrigue, and revolution, plays a prominent part. The history of the last military rising is told by A. von Huhn, in *Aus Bulgarischer Sturmzeit* [Leipzig]. Those who grumble at the absence of all style in German prose will kindle into enthusiasm while reading these brilliant pages. The writer, a military correspondent of a great German newspaper, was an eye-witness to nearly all he narrates, which is full of interesting details and incidents. The revolutionary party who dethroned Prince Alexander are boldly charged by the author with being nothing short of venal tools of Russia. Herr von Huhn writes with spirit and in a true historical manner. We may very well say the Bulgarian revolution — one of the strangest dramas that has ever been acted before Europe — does not lose in the telling of it. This also may be said of *Alexander von Bulgaria* [Tagesblätter von A. Koch: Darmstadt]. The writer was Alexander's court chaplain, who, from the very beginning, witnessed those strange political phenomena which accompanied the making of the Bulgarian kingdom. His book is of singular value to those who wish to get an insight into the final *fiasco* of Prince Alexander's *politique*. Based on official papers — all of them original — and on confidential communications from Alexander himself, this little treatise throws a flood of light on the political events in Bulgaria during the last five years. With characteristic skill, the story of the first national movement — the Servian war and its triumphs, the revolution, the counter-revolution, the election tour of General Kaulbars, and his complete defeat — is vividly told. The greatest interest, however, will be attached, I believe, to Koch's story of Alexander's loyalty toward the Russian Czar during the first three years of his reign. Up to the present

Czar's assuming the reins of government, Prince Alexander contented himself with executing Russian wishes and orders. Hostilities began only when Alexander III came into power, who, from causes not to be mentioned here, so worked upon the "Battenberger" that Alexander's abdication became merely a question of time. With a loyal and competent hand, the obstructive and faithless policy of the Russian party is depicted in this well-written book, which is now enjoying a very wide circulation in Germany.

A word on the contest that, though the so-called "Kulturkampf" is said to be at an end, is still going on in Germany between Protestantism and Romanism. The concessions made to Rome are being denied to the Evangelical Church; and the Romanists, strengthened through victory, raise their heads higher than ever. The spiritual struggle between these parties is, of course, reflected in literature, especially in historical research. Historical studies are much appreciated with us, and it may truly be said that, since Ranke, Sybel, Waitz, and Sickel, astonishing progress has been made in elucidating the obscurities of former centuries. Roman Catholics have come to the front, and show us the history of their Church in Ultramontane light. The aim of Janssen's studies is known. Now another member of the Ultramontane school — Professor Pastor, of the University of Innsbruck — has published the first volume of a *History of the Popes* [*Geschichte der Päpste*. Vol. I. Freiburg.] This work is of unprecedented value as to its original information. Pastor has had access to the Papal archives in the Vatican, which is denied to Protestant scholars, and hence his first volume is full of interesting particulars, which pour quite a new light on the history of certain Popes. The author, who is master of a wide historical knowledge and writes in a fluent and elegant style, gives not only the political history of the fifteenth century, — the principal value of his work is to be found in his successful effort to secure full information on the character of the Renaissance movement, which is divided by him into an ecclesiastical and worldly one. Though his standpoint is Romish, historical students may learn much from Pastor, who is a scholar not lightly to be passed over by all those who have made the Reformation period their special field of study.

One of the main figures of the following century (sixteenth), the Polish-English reformer, John a Lasco, has found his biog-

rapher in Herman Dalton. [*Johanes von Lasco*, von Dr. Herman Dalton. Leipzig.] Dalton brings out his hero in a manner worthy of that great man; for there can be no doubt that Lasco and the work he did have hitherto been too little esteemed by those who are well acquainted with what the world knows of Luther, Calvin, Peter Martyr, and Knox. Of the importance, therefore, of the book there cannot be two opinions. Lasco was born of an aristocratic family and educated by his uncle, the Archbishop of Geneva. After having done much good work in Poland, the reformer journeyed to England, and became the intimate friend of Erasmus and a regular guest of Cranmer. Thus tracing his career, we gain a closer insight into the literary, social, religious, and political world of his time, and become acquainted with the most important personages and influences of the Reformation. An English translation of this work has been published by Messrs. Hodder & Stoughton of London.

Turning to modern history, we are presented with an interesting volume by Karl Friedrich Graf Vitzthum von Eckstädt, whose private correspondence, beginning from the year 1875, has just been published by Dr. K. Müller of Stuttgart, under the title of *Privatbriefe des Sächs Legations-Secretairs Karl Fried. Grafen Vitzthum von Eckstädt*. [2 Bde. Stuttgart.] Vitzthum was born in 1819, became Secretary of Legation in 1845, was transferred to Vienna in 1847. He was well acquainted with Prince Metternich, was present at his resignation and during the turbulent months of March, May, and October. His residence also covered the first years of Francis Joseph and the war of 1866. The letters admit us to the inner ways of diplomacy, and throw many side-lights upon Metternich, Schwarzenberg, Windischgrätz, Radetzky, Radowitz, Nesselrode, Benedek, Auersperg, Friedrich Wilhelm IV, and many other illustrious personages.

A review of theological books will be furnished for your June number. We note only this: K. WEIZÄCKER, *Geschichte des Apostolischen Zeitalters*. [Freiburg. 1887.]

He writes from a critical, almost radical standpoint, but in a style both scholarly and popular. His denial of miracles as historical facts marks the boundary-line of his research. He tries to show the thorough harmony between the teachings of CHRIST and S. Paul, denying their differences which many

writers have too hastily affirmed. But his standpoint mars a thorough appreciation even of the great Apostle.

I append the titles of noteworthy recent issues from the German press : —

A superb work that may be classed under the fine arts is *Kulturgeschichte d. deutschen Volkes*, by HENNE AM RHYN.

Among the historical issues may be mentioned: *Correspondenz, politische, Friedrichs d. Grossen.* — *Kleine Schriften zur Geschichte u. Cultur.* by GREGORIUS. — *Deutsches Wirtschaftsleben im Mittelalter* : Untersuchungen über die Entwicklg. der materiellen Kultur d. platten Landes, auf Grund der Quellen zunächst d. Mosellandes. By KARL LAMPRECHT. — *Kaspar Hauser, eine neugeschichtl. Legende.* By A. LINDE. — *Ueber die Inquisition gegen die Waldenser in Pommern u. der Mark Brandenburg.* — *Weltgeschichte*, L. v. RANKE. 3. u. 7. Thl. Leipzig: Duncker & Humblot. 3. Das altrömische Kaiserthum. Mit krit. Erörtergn. zur alten Geschichte. 2 Abth. 4. Aufl. 7. Höhe u. Niedergang d. deutschen Kaiserthums. Die Hierarchie unter Gregor VII. — *Aus drei Viertel-Jahrhunderten.* Erinnerungen u. Aufzeichnungen, F. F. Graf v. BEUST. 2 Bde. Stuttgart: Cotta.

In theology, we mark: *Die Marienverehrung in den ersten Jahrhunderten*, F. A. v. LEHNER. 2. Aufl. Stuttgart: Cotta. Lehner writes from the artistic as well as theological point of view. — *Die apokryphen Apostelgeschichten u. Apostellegenden.* Ein Beitrag zur altchristl. Literaturgeschichte. R. A. LIPSIVS. 2. Bd. 1. Hälfte. Braunschweig: Schwetschke & Sohn. Lipsius, a professor at the Kiel University, is the leader of the liberal theological school.

In liberal or rationalistic theology there is another notable title, namely: *Arbeiten, theologische, aus dem rheinischen wissenschaftlichen Prediger-Verein.* Hrsg. v. EVERTSBUSCH. 7 vols.

The following are important works: F. v. BAADER's *Leben u. theosophische Werke als Inbegriff christlicher Philosophie.* — A. BÄRTHOLD's *Kierkegaard's Persönlichkeit in ihrer Verwirklichung der Ideale.* BAUMEISTER's *Die Behandlung der Offenbarung bei Karl Planck.* — BEYCHLAG's *Das Preussische Paritätsprincip. Eine Kirchen-polit. Zeitfrage.* — *Handbuch, kurzgefasstes exegetisches, zum Alten Testament.* — HAUCK's *Kirchengeschichte Deutschlands.* 1. Thl. : Bis zum Tode d. Bonifatius. — But, above all, GRAU's *Das Selbstbewusstsein Jesu.*

The first competent history of the *Altkatholische* movement in the Roman Catholic Church in Germany appears under the following title: *Der Altkatholicismus: Geschichte seiner Entwicklg., inneren Gestaltg. u. rechtl. Stellg. in Deutschland.* J. F. v. SCHULTE. Giessen: Roth.

The most important collection of sermons recently published in Germany is: *Predigten üb. den 2. Jahrgang der Württembergischen Evangelien.* Tübingen: Osiander.

Under the head of "Literaturgeschichte," there are three valuable works: *Die Litteratur d. 19. Jahrh., in ihren Hauptromgn. dargestellt.* 2 Bde. Die romant. Schule in Deutschland. G. BRANDES. Leipzig: Veit & Co. — *Shakespeare-Litteratur.* E. REICHEL. Stuttgart: Bonz & Co. — *Sphinx locuta est.* Goethe's Faust u. die Resultate e. rationellen Methode der Forschg. F. A. LOUVIER. 2 Bde. u. Nachträge. Berlin: George & Fiedler. Brandes is one of the finest critics in the German world of letters.

The "Schöne Literatur" — *Belles-Lettres* — includes *Odhin's Trost. Ein nord. Roman aus dem 11. Jahrh.* By F. DAHN. — *Die Nilbraut.* By G. EBERS. — *Feldpost. Roman von Dito u. Idem* (Queen Elizabeth of Roumania and M. Kremnitz). — *Der Roman der Stiftdame. Eine Lebensgeschichte.* By P. HEYES.

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